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THE BEQUEST OF  
JOSEPH HENRY THAYER  
LATE PROFESSOR IN THE SCHOOL

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20 March 1902









THE  
ELEMENTS  
OF THE  
HEBREW LANGUAGE.

BY  
*Almer D. Jones*  
REV. A. D. JONES, A.M.

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"ALIVS ALIO PLUS INVENIRE POTEST, OMNIA NEMO."

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## PREFACE.

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EXCEPT among the adherents to the Jewish faith the study of the Hebrew language has been strangely and almost universally neglected. There is no good reason why this should be so; but many and important reasons why it should not. For, notwithstanding its many curious and remarkable grammatical contrivances, it is, on account of its general uniformity and simplicity of construction, a language of which a thorough knowledge may be easily and pleasantly acquired.

Besides the consideration from a religious point of view, that it is the language which contains the oracles of God—the *θησαυρός* of divine wisdom,—its study will afford exercise for the acutest intellects, and give pleasure to the lover of the curious in philology. Indeed, as being the most ancient language which has

come down to us in a written form, a knowledge of it is essential to every complete and well-grounded linguist.

Heretofore, the study of the Hebrew language has been left almost exclusively to students of theology; and therefore but few, except theologians, know anything about it; and even among them, there may be found some not over-burdened with a knowledge of it.

Probably one reason why so little attention has been paid (except by theological students) to the study of Hebrew heretofore, has been the erroneous but long-prevailing idea, that it is a *hard* and *disagreeable* language to acquire a knowledge of; but nothing could be further from the truth; for there is not a lad of ordinary capacity who cannot obtain a knowledge of it in less time, and with far more ease, than he can that of either Latin or Greek; and yet both boys and girls learn these languages.

But perhaps the *principal* reason why so little attention has been paid to this language has been the want of a proper elementary book with which to *commence* the study of it. To meet this want is the object of this little volume. The Grammars in present use, though

excellent in themselves, are nevertheless of too high a class, far too minute and complicated in their construction, for *young beginners*. In saying this, let us not be understood as wishing to pull down other Grammars in order to build up this; these Grammars stand, and are capable of standing, on their own merits; and nothing that we could say, even were we disposed, would either raise or depress them in the estimation of scholars; all we mean is, that in the study of Hebrew, the more simple the book for the *beginner* the better. It has been, therefore, our endeavor in this attempt, to furnish a book with which the student can take up the study of the Hebrew language, and prosecute it with ease and success. To that end, we have merely given the general principles of the language, omitting many of the nicer distinctions and minutiae, as well as those endless "exceptions," found in most Grammars, and which too often serve rather to impede than facilitate the student. This, then, must be our apology for venturing to offer another Grammar of the Hebrew language to the public; namely, that it might assist young beginners in their first efforts

in this study, and enable them the better to understand the more learned and philosophical Grammars already in use.

The arrangement of this Grammar is such, that it can be at once introduced into any classical school, of either sex, and studied in the same manner as those of Latin or Greek, though with far more ease. It is true, the introduction of the study of Hebrew into the classical course of our schools may be considered an experiment; but such an experiment, as we believe, if properly made, will prove eminently successful. If it be thought that there are serious obstacles in the way to such an undertaking, it will be found on trial, that these obstacles are only

“Dwarfs dressed up in giant's clothes”;

and that, contrary to the natural order of things, they will appear *less* the *nearer* you approach them; and when fairly met, become nothing at all.

If classical teachers in general, through the want of a competent knowledge of the language, may not themselves be able at first to teach it, they will find it an easy matter to procure the services of a clergyman who can; for

we believe that the clergy will readily and cheerfully lend their aid towards introducing into our schools this important branch of Oriental study. And why should not the Bible be studied in the original tongue as well as Homer, Virgil, Horace, and other heathen authors? There is no good reason whatever. How many there are who can repeat scores of lines from these heathen authors, whilst their own Bible lies a sealed book to them, except in a translation!

We commend this subject to the consideration of teachers; hoping that those who shall make the experiment of introducing it into their schools, may find themselves abundantly rewarded. And we firmly believe that every student who shall, have gone through this elementary work, with ordinary care and application, will at least have acquired a *taste* for the study of Hebrew, and at the same time, find himself prepared to enter upon the more critical study of the larger Grammars, to which this can be considered only as an *introduction*.

Some teachers may object to the *Key* appended to this little volume, on the ground that it leaves too little for the pupil himself to do. It has, however, been added at the suggestion

of a number of gentlemen, and some of them teachers of the Hebrew language; we think, that on actual experiment, it will be found an efficient help, rather than a disadvantage, to the pupil.

# ELEMENTS

## OF THE

### HEBREW LANGUAGE.

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THE HEBREW LANGUAGE is written from the right hand to the left.

The Alphabet consists of *twenty-two* letters, all of which are *Consonants*; viz.

ו	ה	ד	ג	ב	א
Vâv	Hē	Dâ'-lēth	Gī'-mēl	Bēth	Ā'-lēph
ל	כ	י	ט	ח	ז
Lâ'-mēd	Kāph	Yōd	Tēt	Chēth	Zā'yīn
צ	פ	ע	ס	נ	מ
Tsâ-dhē'	Pē	Ā'-yīn	Sâ'mēk	Nūn	Mēm
	ת	ש	ר	ק	
	Tâv	Shīn	Rēsh	Qōph	

NOTE.— We will mention here, once for all, that in the pronunciation which we give of Hebrew words, the letter *a* with the circumflex accent (thus, *â*), has the broad sound as in the word *all*; in all other cases it is short, as in the word *man*; *ē* long has the sound of the letter *a* in the word *made*; *ě* short, as in *met*; *ī* long has the sound of *i* in the word *machine*; in all other cases it is short, as in *pit*; *ō* long, has the sound of *o* in the word *no*; *ō* short, as in *not*; *ū* long has the sound of *oo* in the word *mood*; short, as in *put*; *g* is always hard, as in the word *gimlet*; *ch* has a sound peculiar to itself, and corresponds nearly to the Greek  $\chi$  (*chi*) as in the word *χορὸς*, *chorus*; or perhaps more nearly to the *ch* in German.



## THE ALPHABET,

SHOWING THE FORM, SOUND, NAME, NUMERICAL VALUE, ETC.

Form.	Sound.	Name		Numerical Value.	Similarity in Shape.	
		Hebrew.	Pronunciation.			
Finals.	א	'	אֶלֶף	Ā'-lēph	1	כ
	ב	v, b	בֵּית	Bēth	2	ג
	ג	g	גִּימֶל	Gī'-mēl	3	ד
	ד	d	דָּלֶת	Dā'-lēth	4	ה
	ה	h	הֵא	Hē	5	ו
	ו	v	וָו	Vāv	6	ז
	ז	z	זַיִן	Zā'-yīn	7	ח
	ח	ch	חֵית	Chēth	8	ט
	ט	t	טֵיט	Tēt	9	י
	י	y	יֹדֶה	Yōdh	10, יא, etc.	כ
ך	כ	kh, k	כָּף	Kāph	20	ל
	ל	l	לָמֶד	Lā'mēd	30	מ
ם	מ	m	מֶם	Mēm	40	נ
	נ	n	נוּן	Nūn	50	ס
ס	ס	s	סָמֶךְ	Sā'-mēk	60	ע
	ע	"	עֵיִן	Ā'-yīn	70	פ
ף	פ	f, p	פֶּא	Pē	80	צ
	צ	ts	צָדִי	Tsā-dhē'	90	ק
ץ	ק	q	קוֹף	Qōph	100	ר
	ר	r	רֵישׁ	Rēsh	200	ש
	ש	sh, s	שֵׁין	Shīn	300	ת
	ת	th, t	תָּו	Tāv	400	

Dilated.

ז

י

כ

ל

מ

נ

It will be observed, that *five* of these letters change their *form* when they are *final* or *end* a word (see Table, left hand column).

Also, particular attention should be paid to those letters *similar in shape*; much confusion will be avoided in reading if the student makes himself familiar with the difference of these several letters.

It is never permitted, in writing Hebrew, to divide a word at the end of a line; hence, to make out the line, certain letters are made broader, and called *dilated* letters (see Table opposite).

#### OBSERVATIONS ON THE POWERS OF CERTAIN LETTERS.

Of some letters it is extremely difficult, if not quite impossible, to give the sound with perfect accuracy; but it is not a matter that we need be very solicitous about, since the object in learning Hebrew is not to *speak* it, but to *read* and *understand* it.

א is simply a soft breathing, similar to the Greek *spiritus lenis* ['], or to the English letter *h* in the word *hour*.

א is simply a rough breathing, corresponding to the Greek *spiritus asper* ['], or to the English letter *h* in the word *heat*. It is never mute at the *beginning* of a syllable; but is always mute at the *end* of a word, unless it has a point in

the middle of it, thus ם; which point is called *Mappik*, and strengthens the sound of ם. A point in the middle of any other letter is called *Dagesh*, of which we shall speak in the proper place.

ו has three sounds, depending upon the *vowel points* accompanying it; when pointed thus, ו, it is *ō* long; when thus, ו, it is *ū* (oo) long; and when without these points, it is pronounced like the English *v*; with, perhaps, a slight admixture of *w*.

כ is the strongest of all the gutturals, and is difficult to be represented by any equivalent in English; but is nearly expressed in the German *ch*, as heard in the words *Ach*, *Lach*, *Tuch*, and *Loch*; or in the Spanish words, *alaja*, *oveja*, etc.

י has the sound of *y* in the words *year*, *york*.

ע is the *most uncertain* of all the letters in regard to its true sound or power; and hence, various pronunciations have been given to it by different grammarians. In the Septuagint version of the Bible, it has been variously represented; sometimes by a *spiritus lenis*; as עִמְלִיק, Ἀμαλήκ; עִקְרוֹן, Ἀκαρών; sometimes by a *spiritus asper*; as עִלִּי, Ἠλί; and sometimes by the palatal *γ*; as עִיבֵל, Γαιβάλ; עִמְרָה, Γομόρρα.

The German and Portuguese Jews give it, at the *end* of a word, a kind of nasal sound, similar to the French *gn* in the word *campagne*. The

Portuguese also give it the nasal sound both at the beginning and ending of words; as גְּמֹוד, gnâmōd. Others, again, give to it *no sound at all*, merely making it the *basis* for the vowel-point accompanying it; and this, we think, is the most correct. But as it is not a matter of much consequence, teachers can adopt that pronunciation which best accords with their own opinions.

ז. The nearest approach to the sound of this double consonant in English, is in the word *mats*; a nearer approach, however, may be found in the German words, *Puts* and *Schuts*; and still nearer in the Italian words, *pazzo*, *pozzo*, and *scherzo*.

זי. This letter has the sound of *sh* in the word *sheep*; but when it has the point on the *left* side, thus זי, it is equivalent to the letter *s*, or more properly, perhaps, to *ss*, as in the word *russet*.

The point, when placed on the *right* of this letter, thus זי, is called Shĭbbōlēth, זיִּי; placed on the *left*, thus זי, it is called Sĭbbōlēth, זיִּי; the point is thus diacritic, since it establishes the distinction between the different ways of pronouncing the letter. (See allusion to this in Judges xii. 6).

## CLASSIFICATION OF THE LETTERS.

The Hebrew letters are pronounced according to the five organs of speech ; viz. :

1. Gutturals, — by the throat, - - - א ה ח ע
2. Palatals, — by the palate, - - - ג י כ ק
3. Linguals, — by the tongue, - - - ד ט ל נ ת
4. Labials, — by the lips, - - - ב ו מ פ
5. Dentals, — by the teeth, - - - צ ש ץ

ך partakes of the character of both the first and fifth classes.

All the letters can be *quiescent* ; but only the four, א, ה, ו, י, (אֵהוּי, ĕhēvī) can be *imperceptible* ; hence they are called *mutes*. Moreover, the letters are divided into an equal number of *radicals* and *serviles* ; though in fact, *every* letter of the alphabet may be a radical. But the following, which constitute exactly one half the alphabet, are *generally* servile ; viz. ת, ש, נ, מ, ל, כ, י, ו, ה, ב, א ; whilst the other half, viz. ר, ק, צ, פ, ע, ס, ט, ד, ו, ח, ג, are *never* servile ; and hence, according to the division, they are called *radicals* ; whilst the former are called *serviles*.

REMARK. — The pupil will find it of great service, to make himself familiar with the *servile* letters ; as it will greatly aid him in finding the root of any word ; and that he may do so with the more ease, they have been formed into the technical expression,

אֵיתָן מֹשֶׁה וְכָלֵב, *Ethan, Moses, and Caleb*.

Again we observe, that six of the serviles are called *formatives*; and for this reason, that when added to the letters of a root they may form other words of a kindred sense; as the *agent, patient, instrument*, etc.; words thus formed are called *hemantic*, from the technical term *הֶאֱמַנְתִּי*, the letters of which are the *formatives*; and though, like all other serviles, they may become *radicals*, and so occupy any part of the word, yet it must be remembered that formatives require no distinct translation; and it may assist the student, also, when looking for the root (which should regularly consist of only *three* letters) to know that *each* of the formatives can be placed *before* the root, & in no other place; מ generally there; נ mostly at the *end*. ה and ח frequently begin words, but are more usually *feminine* terminations; and י can stand at the beginning, in the middle, or at the end of a word.

The letter ו is not termed by grammarians a formative, yet it may appear in any part of the word without being one of its radical letters; but it always brings with it an additional idea, denoting *multitude, action, duration, passion, or the person*, etc., etc.

## A TABLE

PRESENTING AT ONE VIEW

THE VARIOUS CLASSIFICATIONS OF THE HEBREW LETTERS.

Servile.	Radical.	Mute.	Dilated.	Similar.	Of same Organ	
Aleph א	Gimel ג Daleth ד	א	א	ב ב ג ג ד ד	א ב ג ד Gutturals.	
Beth ב						
He ה		ה	ה			
Vav ו	Zayin ז Cheth ח	ו	ו		ו ז ח ט Labials.	
Yod י	Tet ט	י		ט ט י י ז	ט י כ ל Linguals.	
Kaph כ	Samech ס Ayin ע Pe פ Tsadhe צ	כ		ס	י כ ל מ נ Dentals.	
Lamed ל		ל				
Mem מ		מ				ס ס
Nun נ		נ				ע ע
		נ				
Shin ש	Qoph ק Resh ר	ש		ת	ש ת פ צ Palatals.	
Tav ת		ת				
Formatives,		ה א מ נ ת י			פ צ ט ת	

NOTE.—It will be observed that in the construction of the Hebrew alphabet the *radical* and *servile* letters are not only equal in number, but are also arranged in exact proportion to each other.

**THE VOWEL-POINTS.**

## ORIGIN AND USE OF THE VOWEL-POINTS.

It has already been remarked that the twenty-two letters of the Hebrew alphabet are all *consonants*.

Those who read Hebrew *without* the vowel-points, consider ך, ם, ן, ף, ׺, as vowels, equivalent to *a, e, i, o, u*.

So long as the Hebrew language continued to be a spoken language, there was no need of any aids for the correct pronunciation of it; but after it ceased to be a spoken, and became, as the term is, a *dead* language, the necessity arose for inventing some means by which to preserve its original pronunciation; and this, so far as it was possible in such a matter, was accomplished by the invention and introduction of the *vowel-points*.

But besides giving a greater brilliancy and beauty to the pronunciation of the language, these points serve also another purpose of no small importance; and that is, to enable us to distinguish between words *similarly spelt*; concerning which, without the points, it would sometimes be very difficult, if not impossible, to determine with certainty as to their true meaning. They are therefore indispensable to a critical knowledge of the language; and are the only authentic evidence of its ancient pronunciation.



The invention of these points was the work of eminent Jewish scholars, who were not only well skilled in their own language, but, as we may suppose, were actuated by a strong desire to preserve it in all its purity. As these Jewish scholars were members of a very ancient and celebrated school, called the *Masoretic school*, the points are generally called the *Masoretic points*.

These points are of great antiquity; but how great, is a subject of dispute among learned men: some even contending that they are co-eval with the letters themselves; whilst others hold that they are not more ancient than the commencement of the sixth century, and were not completed till the beginning of the eighth; which last opinion is probably the correct one.

#### NUMBER AND NAMES OF THE VOWEL-POINTS.

There are *ten* signs or points, by which to represent the *vowel-sounds* in the Hebrew language; they are placed either *above*, *below*, or *in* the letters; and are divided into two classes, viz. five *long*, and five *short*; as follows:

	V. P.	Name.	Sound.
<i>Long Vowels.</i>	·	Kâ-mêts'	â
	..	Tsê-rê',	ē
	·̣	Chî-rîk-Gâdôl',	ī
	ı̣	Chô-lěm,	ō
	ı̣	Shû-rêk',	ū

	V. P.	Name.	Sound.
Short Vowels.	-	Păt'-tăch,	ă
	·	Sē-ghōl',	ě
	·	Chī-rīk-Kâ-tōn',	ī
	·	Kâ-mēts'-Châ-tūph',	ō
	·	Kīb'-būts,	ū

It will be noticed, that the point for *Kamets* (·) and that for *Kamets-Chatuph* (·) are exactly alike; but the following rules will enable the student to distinguish the latter from the former: 1. when an *unaccented* or *simple Sheva* follows; as הֶלֶם, hōl-măd'; 2. when a *Dagesh forte* follows; as בִּתִּים, bōt-tīm'; and 3. before a *final mixed syllable without the tone*; as וַיָּקֹם, vā-yā'-kōm, the point is a *Kamets-Chatuph*. There are but few exceptions to the above rules.

## OBSERVATIONS ON SOME OF THE VOWEL-POINTS.

1. The student will also notice that the *short* vowel ĭ, is indicated by a point (·) placed *below* the letter, thus לִּי lī; but the *long* vowel ī has י following it, thus לִי lī.

2. *Cholem* is indicated by a point (·) placed *above* the letter, thus חֹ; but it is sometimes written *without* the ח, as לֹ lō, for לוֹ; sometimes its place is supplied by the point on the *right* of ש as מֹשֶׁה, mō-shě; and sometimes by the point on the *left* of ש as שֹׁנֵה, sō-nē': when ש (with *two* points) stands without a vowel *under*

it, it is read shō, the ō being indicated by the point on the *left* side of the letter; as שֹׁמֵר, shō-mēr; but when no vowel stands under the *preceding* letter, it is read ōs; as יֹרֵשׁ, yir-pōs'.

3. The ĩ, with a vowel *under* it, is read ōv; as לוֹוֶה, lō-vē; but when the *preceding* letter has a vowel, it is read vō; as לוֹוֶן, â-vōn'.

4. *Shurek* is indicated by a point (.) in the *middle* of the letter; thus ר.

5. *All* the vowels, except *Cholem* and *Shurek*, are written *under* the consonants, and each is pronounced *after* the letter under which it stands. See Table opposite, p. 21.

#### OF SHEVA, SIMPLE AND COMPOUND.

I. Of Simple Shēvâ'. Whenever a letter does not receive a *vowel-point*, it is supplied with the perpendicular points, thus (:), which is called Shēvâ', שְׁוָא; as under ל in בְּלִיתִי, bîl-tî'.

At the *end* of words, Shēvâ is omitted; as אֶתֶם, ât-tēm'; בֵּן, bēn. But there are two exceptions: 1, when the word *ends* with ך; as מֶלֶךְ, mē-lēk; 2, when *two* consonants, without a vowel under them, stand at the *end* of a word; as נֶפֶט, nēpht; נֶרְדִּי, nērd; קַטְלָה, kâ-tālt'.

Simple Shēvâ is of two kinds, *vocal* and *quiescent*. It is *vocal* (that is, heard when pronounced), in the following instances only:

1. In the *beginning* of a word; as בְּנִי, benî'.

# AN ALPHABETICAL TABLE OF ALL THE VOWEL-POINTS,

AS AN EXERCISE FOR THE PUPIL.

א	א	א	א	א	א	א	א	א	א
א	א	א	א	א	א	א	א	א	א
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב
ג	ג	ג	ג	ג	ג	ג	ג	ג	ג
ג	ג	ג	ג	ג	ג	ג	ג	ג	ג
ד	ד	ד	ד	ד	ד	ד	ד	ד	ד
ד	ד	ד	ד	ד	ד	ד	ד	ד	ד
ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
ה	ה	ה	ה	ה	ה	ה	ה	ה	ה
ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
ו	ו	ו	ו	ו	ו	ו	ו	ו	ו
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
ז	ז	ז	ז	ז	ז	ז	ז	ז	ז
ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ח	ח	ח	ח	ח	ח	ח	ח	ח	ח
ט	ט	ט	ט	ט	ט	ט	ט	ט	ט
ט	ט	ט	ט	ט	ט	ט	ט	ט	ט
י	י	י	י	י	י	י	י	י	י
י	י	י	י	י	י	י	י	י	י
כ	כ	כ	כ	כ	כ	כ	כ	כ	כ
כ	כ	כ	כ	כ	כ	כ	כ	כ	כ
ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
ל	ל	ל	ל	ל	ל	ל	ל	ל	ל
מ	מ	מ	מ	מ	מ	מ	מ	מ	מ
מ	מ	מ	מ	מ	מ	מ	מ	מ	מ
נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
נ	נ	נ	נ	נ	נ	נ	נ	נ	נ
ס	ס	ס	ס	ס	ס	ס	ס	ס	ס
ס	ס	ס	ס	ס	ס	ס	ס	ס	ס
ע	ע	ע	ע	ע	ע	ע	ע	ע	ע
ע	ע	ע	ע	ע	ע	ע	ע	ע	ע
פ	פ	פ	פ	פ	פ	פ	פ	פ	פ
פ	פ	פ	פ	פ	פ	פ	פ	פ	פ
צ	צ	צ	צ	צ	צ	צ	צ	צ	צ
צ	צ	צ	צ	צ	צ	צ	צ	צ	צ
ק	ק	ק	ק	ק	ק	ק	ק	ק	ק
ק	ק	ק	ק	ק	ק	ק	ק	ק	ק
ר	ר	ר	ר	ר	ר	ר	ר	ר	ר
ר	ר	ר	ר	ר	ר	ר	ר	ר	ר
ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
ש	ש	ש	ש	ש	ש	ש	ש	ש	ש
ת	ת	ת	ת	ת	ת	ת	ת	ת	ת
ת	ת	ת	ת	ת	ת	ת	ת	ת	ת

2. In the *middle* of a word *after* a Sheva; as תִּלְמֹדִי, tîl-mêdû'.

3. In the *middle* of a word *after* a *long vowel* without the *tone-accent*; as יִרְקָב, yî-rêkâv'; or, *after* a *short vowel* with a *metheg*; as וַיְהִי, vā-yehî'.

4. Under a letter that is followed by the *same* letter; as הֶלְלִיָּהּ, hăl-lêlū-yâh, in distinction from הֶלְלִיָּהּ, hăl-lū-yâh.

In all other cases the Sheva is *not sounded*; and is therefore called *quiescent*; and the letter to which it belongs, whether expressed or understood, is pronounced with the *preceding* vowel; as נִשְׁמָה, nîsh-măth'.

II. Of Compound Shevâ. When the simple Sheva *vocal* ought to stand under one of the gutturals, i.e. א, ח, ה, ע, a *short vowel* is added; thus (ְ), (ֿ), (ֿ); and hence they are called *compound Sheva*.

Their sound, or pronunciation, is very short, being no more than the half of a short vowel. Each one receives its particular name from the *vowel* with which it is compounded, and which is united with the word châ-têph', which means *rapid*; thus,

(ְ) Châ-têph'-Păt-tăch'.

(ֿ) Châ-têph'-Sê-ghôl'.

(ֿ) Châ-têph'-Kâ-mêts'.

It is generally considered by grammarians,

that neither the *simple* nor the *compound Sheva* can form a *syllable*.

*Kamets-Chatuph* may be distinguished from *Chateph-Kamets* thus: the former is written *without* the *Sheva*, but the latter *never*. *Kamets-Chatuph* may be found under any of the letters; but *Chateph-Kamets* is regularly found only under the gutturals א, ח, ה, ע. *Kamets-Chatuph* has always *after* it, either a *quiescent Sheva*, or a *Dagesh forte*.

#### CERTAIN SIGNS WHICH AFFECT THE PRONUNCIATION OF THE CONSONANTS.

There are *four signs* intimately connected with the application of the vowel-points to the Hebrew text. These signs are the following; viz. *Dagesh*, *Metheg*, *Mappik*, and *Makkeph*.

##### 1. Dâgēsh. — דָּגֵשׁ, a point.

*Dagesh* is a point (.) written in the bosom of a consonant, and serves two purposes: 1. To indicate the *doubling* of the letter in which it is placed, and is then called *Dagesh forte*; as קָטַל, kīt-tēl; 2. For the *hardening* of the letter, or the removing of its *aspiration*, and is then called *Dagesh lene*.

*Dagesh lene* is only to be found in the letters כָּפֶתֶח, בְּגָדֶת, bēgād cephāth, and causes the letter in which it stands to be pronounced harder; as

With a	{	ה	פ	כ	ד	ג	ב
Dagesh.	{	T	P	C	D	G	B
Without a	{	ה	פ	כ	ד	ג	ב
Dagesh.	{	Th	Ph	Ch	Dh	Gh	V

This Dagesh is only used in the *beginning* of a word; as בְּנִי, benī; בָּרָא, bâ-râ'; and after a *Sheva quiescent*; as מִשְׁפָּט, Mīsh-pōt.

Dagesh *forte* may be found in any letter, except the gutturals א, ה, ח, ע, and ר; and the letter in which it is placed is *doubled*; the first of which has a *Sheva quiescent* understood; as לִמְדָּר instead of לִמְדָר.

## 2. Méthëg.—מֶתֶג, a bridle.

*Metheg* is a small perpendicular line on the *left* of a vowel-point, forming a kind of check upon the influence of the accents as marking the *tone-syllable*, and shows that the vowel, though not accented, should not be too lightly passed over in pronunciation.

It stands, 1. Always *after a long vowel next before a tone-syllable*; as תֵּלְדִי, tē-lēdī'; and enables us, in such cases, to distinguish a *long* from a *short* vowel; as זֹכְרָה, zâ-kērâ', from זִכְרָה, zōk-râ'. 2. Always on the *second syllable before the tone*; בֹּתְתֶכֶם, bōt-tē-kēm'; and 3. After *every vowel* which is immediately followed by a *compound Sheva*.

NOTE. — There is one of the *accents* that exactly resembles *Metheg* in form, thus ( , ), called *Silluk* (end); but it may readily be dis-

tinguished from Metheg, since it never occurs except on the *tone-syllable* of the *last* word in a verse, and is *always* followed at the end of the word by the double point (:), called Sōph-Pāssūk, which stands at the close of each verse; as עֲנִיִּים, ē-nā-yīm; whereas Metheg *never* stands on the *tone-syllable*.

### 3. Māppīk. — מַפִּיק, *producing*.

*Mappik* is a point placed in one of the letters י, ר, ה, at the *end* of a word, to show that they do not *quiesce* in the preceding vowel, but form with it a *mixed syllable*.

In modern editions of the Bible it is employed,  
1. Only in the letter ה when occurring at the end of a *noun* as the *suffix* of the 3 fem. sing. in order to distinguish it from ה characteristic fem., ה local, etc.; as בְּצִדָּה, betsid-dāh', instead of בְּצִדָּה. 2. In some verbs לָה; as גָּבַה, gâ-vāh'; נָגַה, nâ-gāh'; and 3. In the word יָה, yāh.

### 4. Mākkēph. — מַקֵּפ, *joining*.

*Makkeph* is a small horizontal line *between* two words, and uniting them in such a manner that, in respect to the *tone-accent* and *punctuation*, they are regarded as *one word*, and having but *one accent*; as כֹּל-אֶדֶם, cōl-'â-dōm'; אֶת-כֹּל-עֵשֶׂב, 'ēth-cōl-'ē-sēv; אֶת-כֹּל-אֲשֶׁר-לֹ, 'ēth-cōl-'āshēr-lō.

REMARK. — In the Hebrew language, that syllable which in English we call the *accented* syllable is called the *tone-syllable*, and is *generally* the *last*; sometimes the *penult*; but *never* any other. When the tone is on the *last* syllable the word is termed *mīl-rāh'* (מִלְרָחַק, *from below*); when on the *penult* it is termed *mīl-ēl'* (מִלְעֵיל, *from above*).



## OF THE ACCENTS.

Every word in the Bible, when not followed by *Makkeph*, has an *accent*, expressed or understood. These accents are *twenty-six* in number, and answer various purposes; such as showing the relation between one word and another, and between one sentence and another: they point out the last letter of the root, and serve also other purposes, particularly in melody in the poetical parts of Scripture. When they were invented, and whether all at the same time, are questions not fully settled by learned men.

Some of these accents serve the same purpose in Hebrew, as those points, called *stops* and *marks*, do in English. But as the young beginner will probably find plenty of other stops in his first attempt at reading Hebrew, we shall only give, in this place, the following, which correspond to the four principal stops or pauses in English.

Revī'-ăh	.	רְבִי' } = <i>Comma</i> .
Tīph-châ'	~	טִפְחָא } = <i>Semicolon</i> .
Seghōl'-tâ	˙	סְגוֹלָתָא } = <i>Colon</i> .
Zâ-kēph'-Kâ-tōn'	—	זָכָה קָטוֹן } = <i>Period</i> .
Ath-năch'	˘	אַתְנַח } = <i>Colon</i> .
Pe'sik'		פְּסִיק } = <i>Colon</i> .
Sil-lūk'	⎵	סִלּוּק } = <i>Period</i> .

NOTE 1. — סֹפֵּה־פָּסוּק, sōph-pā-sūk (‏) is placed at the *end* of every verse in the Bible.

NOTE 2. — A circle (°) placed *over* a letter, shows that the word is *read differently* from what it is *written*; that is, it is *read* according to the *vowels* in the *text*, and according to the *letters* in the *margin*. The word in the *text* is called k<sup>ᵉ</sup>thiv (כְּתִיב, *written*); and that in the *margin* is called k<sup>ᵉ</sup>ri (קֵרִי, *read*).

### OF SYLLABLES, ETC.

A letter, with its vowel-point, forms a *syllable*; of which there are two sorts, viz. *pure* and *mixed*.

A *pure* syllable consists of one consonant and one vowel; as לָ, lā.

A *mixed* syllable consists of two or three consonants and only one vowel; as מַד, mād; מִדָּה, mād̄t.

Every syllable *begins* with a consonant; as מֶלֶךְ, mē-lēk; except ו at the beginning of a word; as וְרֵבִי, ū-rēvū'; and except *Pattach* at the *end* of a word, under ה and ה; as רוּחַ, rū-āch; אֵלֶּה, 'ēlō-āh.

Every letter requires a *vowel*, except at the *end* of a word, where a *Sheva quiescent* is understood; as לֶמֶד lā-mād', instead of לִמֶּד.

The letters ו, ה, א, are exceptions, as they are sometimes without a vowel, and are *mute*, and therefore are called *quiescents*; as the א in בָּרָא, bā-rā'; מִצָּחַת, mât-sâ-thâ; the ה in רָחַה, rā-ā', and the ו when bearing the *Cholem* or

*Shurek*; as שְׁמוֹ, shēmō; הַיּוֹ, hâ-yū; and the י in כִּי, kī.

A *long* vowel may end a syllable; as לָ, lâ: but at the end of a *word* or *sentence*, it takes also the succeeding consonant; as גֵּר, gēr; יֶשֶׁב, yâ-shâv.

A *short* vowel requires a consonant besides its own; as סָר, sār, except when accented, or followed by *Metheg*; as עֲקָדְנִי, pēkā-dā'-nī; וְאַשְׁרֵי, vā-'ashēr; or by a simple or compound *Sheva*.

The pupil should make himself perfectly familiar with the pronunciation of the syllables and words in the following exercises: and to that end the correct pronunciation of each is given in the words accompanying them.

I would suggest to the student, that in using the following exercises he cover over the English, and write down the pronunciation from the Hebrew text, and then compare his writing with the pronunciation given; a little perseverance in these exercises will be of great advantage to him in reading Hebrew, and make his future progress both easy and pleasant.

## EXERCISE I.

## PURE SYLLABLES.

א 'â	א 'ē	אִ 'î	אֹ 'ō	אֻ 'ū
ב bâ	ב be	בִּ bī	בֹ bō	בֻ bū
ג vâ	ג vē	גִּ vī	גֹ vō	גֻ vū
גâ	גē	גִּ gī	גֹ gō	גֻ gū
דâ	דē	דִּ dī	דֹ dō	דֻ dū
הâ	הē	הִ hī	הֹ hō	הֻ hū
וâ	ו vē	וִ vī	וֹ vō	וֻ vū
זâ	זē	זִ zī	זֹ zō	זֻ zū
ח châ	ח chē	חִ chī	חֹ chō	חֻ chū
טâ	ט tē	טִ tī	טֹ tō	טֻ tū
יâ	י yē	יִ yī	יֹ yō	יֻ yū
כâ	כ kē	כִּ kī	כֹ kō	כֻ kū
כחâ	כ khē	כִּ khī	כֹ khō	כֻ khū
לâ	ל lē	לִ lī	לֹ lō	לֻ lū
מâ	מ mē	מִ mī	מֹ mō	מֻ mū
נâ	נ nē	נִ nī	נֹ nō	נֻ nū
סâ	ס sē	סִ sī	סֹ sō	סֻ sū
ע 'â	ע 'ē	עִ 'î	עֹ 'ō	עֻ 'ū
פâ	פ pē	פִּ pī	פֹ pō	פֻ pū
פחâ	פ phē	פִּ phī	פֹ phō	פֻ phū
צâ	צ tsē	צִ tsī	צֹ tsō	צֻ tsū
קâ	ק kē	קִ kī	קֹ kō	קֻ kū
רâ	ר rē	רִ rī	רֹ rō	רֻ rū
שחâ	ש shē	שִּ shī	שֹ shō	שֻ shū
שâ	ש sē	שִּ sī	שֹ sō	שֻ sū
תâ	ת tē	תִּ tī	תֹ tō	תֻ tū
תחâ	ת thē	תִּ thī	תֹ thō	תֻ thū

## EXERCISE II.

## MIXED SYLLABLES.

אֶפֶּח	ʾāph	אֶל	ʾēl	אִם	ʾim	אִב	ʾiv
בֶּד	bād	בֶּן	bēn	בִּין	bīn	בִּין	būn
בֶּד	vād	בֶּן	vēn	בִּל	vīl	בִּם	vūm
גֶּל	gāl	גֶּשֶׁח	gēsh	גִּד	gīd	גִּר	gūr
דָּם	dām	דֶּל	dēl	דִּב	dīv	דִּן	dūn
הָר	hār	הֶם	hēm	הִין	hīn	הִל	hūl
וָו	vāv	וֶר	vēr	וִין	vīn	וִשׁ	vūsh
זָר	zār	זֶם	zēm	זִפֶּח	zīph	זִם	zūm
חָג	chāg	חֶם	chēm	חִיט	chīt	חִפֶּח	chūph
טָל	tāl	טֶן	tēn	טִם	tīm	טִם	tūm
יָד	yād	יֶשׁ	yēsh	יִם	yīm	יִד	yūd
כָּפֶח	kāph	כֶּר	kēr	כִּשׁ	kīsh	כִּב	kūv
כָּר	khār	כֶּם	khēm	כִּיר	khīr	כִּין	khūn
לָח	lāch	לֶד	lēd	לִין	līn	לִד	lūd
מָר	mār	מֶן	mēn	מִין	mīn	מִח	mūth
נָשׁ	nāsh	נֶר	nēr	נִד	nīd	נִג	nūg
סָפֶח	sāph	סֶד	sēd	סִר	sīr	סִד	sūch
עָל	ʾāl	עֶר	ēr	עִז	ʾiz	עִץ	ʾuts
פָּח	pāch	פֶּן	pēn	פִּל	pīl	פִּס	pūs
פָּל	phāl	פֶּל	phēl	פִּיר	phīr	פִּר	phūr
צָפֶח	tsāph	צֶל	tsēl	צִין	tsīn	צִין	tsūn
קָן	kān	קֶב	kēv	קִב	kīv	קִם	kūm
רָב	rāv	רֶם	rēm	רִג	rīg	רִץ	rūts
שָׁל	shāl	שֶׁר	shēr	שִׁר	shīr	שִׁב	shūv
סָר	sār	סֶב	sēv	סִם	sīm	סִם	sūm
תָּם	tām	תֶּן	tēn	תִּר	tīr	תִּד	tūd
תָּם	thām	תֶּם	thēm	תִּפֶּח	thīph	תִּפֶּח	thūph

בָּדַת	bădt	זָזַת	zăzt	יָרַד	yērd	עָרַת	‘ert
בָּרַת	bărt	זָרַת	zärt	יָשַׁת	yēsht	פָּקַת	phăkt
גָּשַׁת	găsh̄t	חָנַת	chănt	לָכַת	lĕkht	צָרַת	tsärt
דָּלַת	dălt	חָרַת	chărt	מָרַת	mērt	קָשַׁת	kōsht
דָּקַת	dăkt	טָלַת	tălt	נָרַד	nērd	רָרַת	rärt
הָלַת	hălt	יָבַד	yēvkh	סָרַת	sērt		

## EXERCISE III.

## WORDS OF TWO SYLLABLES.

The first syllable pure, the second mixed.

Both mixed.

אֶמַר	‘â-măř’	אֶקַב	‘ĕk-kōv’
בָּחַר	bâ-čhăř’	בִּלְמוּד	bîl-mōd’
גָּדַל	gâ-dăl’	גִּפְרִית	gōph-rîth’
דָּרַשׁ	dâ-răsh’	דָּלְתוֹת	dăl-thōth’
הָדַר	hâ-dăř’	חַיֹּת	hăv-vōth’
וָהַב	vâ-hăv’	וְחֶשֶׁעַ	ū-theshă’
זָבַח	zâ-văth’	זִכְרָם	zîkh-râm’
חָלַק	châ-lăk’	חֲדָרִי	chăd-rē’
טָרַח	tâ-răch’	טִמְאָה	tūm-‘âh
יָדַד	yâ-dăd’	יִפְשַׁע	yîph-shă’
כָּבַד	kâ-văd’	כְּנֻפּוֹת	kăn-phōth’
לָמַד	lâ-măd’	לֹמָה	lōm-mâh
מָוַח	mâ-văth’	מִקְשִׁיב	măk-shîv’
נָגַשׁ	nâ-găsh’	נִשְׁמָה	nîsh-măth’
סָגַר	sâ-găř’	סָרְתָם	săr-tēm’
עָבַד	‘â-văd’	עֲזָרַת	‘ēz-răth’
פָּתַר	pâ-thăř’	פֹּתְהֵן	pōth-hēn’

## EXERCISE IV.

## WORDS OF THREE SYLLABLES.

אֲמָרְתִּי 'â-măr'-tî	לֹמַדְתָּ lō-mě'-dēth
אֲבָרְהֶם 'āv-râ-hâm'	לְמִידִים lēmū-dīm'
בִּיתְכֶּנֶם bīth-vū-nâm	מֹלֶדְתִּי mō-lăd'-tî
בִּגְדֵיהֶם big-dē-hēm'	מְלִמֵּד mēlām-mēd'
גֹּזְלוֹת gō-zâ-lōth'	נֶאֱדָר nē-'edâr'
גֵּאֲוָה gā-'avâh	נִלְמַדְתָּ nīl-mě'-dēth
דַּלְתְּחִי dāl-thō-thâv	סֵמָּה semâ-mīth'
דְּבוּרָה devō-râh	סִינוּנִית sī-nō-nīth'
הִיתְאַבְּךָ hīth-'āb-bēkh'	עֲתִידוֹת 'athī-dōth
חִיתְאַבֵּל hīth-'āb-bēl'	עֶכְבִּישׁ 'āk-kâ-vīsh'
וַיֵּאמֶר vā-yō-mēr'	פָּרְעוֹשִׁים pār-'ō-shīm'
וַיִּקְרָא vā-yīk-râ'	פִּסְיוֹנִי pīs-yō-nē'
זִכְחֵיכֶם zīv-chē-khēm'	צִפְעוֹנִי tsīph-'ō-nī'
זֹחֲלִי zō-chālē'	צִפְרִים tsīp-pâ-rīm'
חֲשָׁמְלִים chāsh-mă-līm'	קִדְּשִׁים kēdâ-shīm'
חֲנָמַל chānâ-mâl'	קִדּוּשִׁים kēdō-shīm'
טַבְּעָה tāb-bă-'āth'	רִבִּיבִים revī-vīm'
טֵבּוּלִים tevū-līm'	רִסִּים resī-sīm'
יִשְׂרָאֵל yīs-râ-'ēl'	שִׁנְאָנִים shīn-'ān-nīm'
יִתְאַדָּם yīth-'ād-dām'	שֶׁרָפִים sērâ-phīm'
כָּאֲוֵל kâ-'avēl'	תִּלְמִדִּי tīl-mēdī'
כְּרוּבִים kerū-vīm'	תִּלְמוֹדְנָה tīl-mō'-denâh

## EXERCISE V.

## WORDS OF FOUR AND FIVE SYLLABLES.

אֲבִינִיָּה	'ēv-yō-ně'-hâ
אֲמַתְחִנּוּ	'ēm-t <sup>e</sup> chō-thē'-nū
בְּהֶאֱבֹקֶה	b <sup>e</sup> hē-'ōv-kō'
בְּמוֹעֲדֵיכֶם	b <sup>e</sup> mō-'adē-khēm'
גִּלְגָּלָתָם	gūl-gelō-thām'
גִּדְיֹהֲרִיךְ	gēdī-yō-thâ-yīkh'
דְּחִיתָנִי	d <sup>e</sup> chī-thă-nī'
דְּרוֹתֵיכֶם	dō-rō-thē-khēm'
הֶאֱדָמָה	hâ-'adâ'-mâh
הַיִּשְׂרָאֵלִית	hă-yīs-re'ē'-līth
וְאֶבְנֶהָ	v <sup>e</sup> āv-nē-t <sup>e</sup> khâ'
וַיִּתְּאֶבְכוּ	vā-yīth-'āv-bekhū'
זִבְחֵיכֶם	zīv-chē-khēm'
זִנְחִנּוּ	zēnăch-tâ'-nū
חִפְּרֵי־רוֹת	ch <sup>a</sup> phăr-phē-rōth'
חֶכְמָתָךְ	chōkh-mâ-thě-khâ'
טַבְּעוֹתָם	tăb-b <sup>e</sup> ō-thām'
טַבְּעוֹתֵיָּהֶם	tăb-b <sup>e</sup> ō-thē-hēm'
יָאֲדִימוּ	yă-'adī-mū'
יֹלְדָתָךְ	yō-lăd-tě-khâ'
כְּדֹר־לֵאֲמֹר	k <sup>e</sup> dōr-lâ-'ōmēr'
כִּכְלָתָהּ	k <sup>e</sup> khăl-lō-thō'
לֵהוֹבִדָּה	l <sup>e</sup> -hō-vâ'-dâh



לְאֹהֲנֵינוּ	lă-'avō-thē-nū
מֵאֲבוֹתֵינוּ	mă-'avū-sīm'
מֵאֲבֹתֵינוּ	mă-'avū-sē-hâ'
נֶאֱדָרִי	ně-'edâ-rī'
נְבוּכַדְרֶאֱצַר	nevū-khăd-rě-tsăr'
סֶבְבִּי	sevâ-vū-nī'
סְבִיבֹתֵינוּ	sevī-vō-thē'-hâ
עֲלֵיכֶם	'ō-lō-thē-chēm'
עַקְלָלוֹתֵינוּ	'akāl-kāl-lō-thōm'
פְּדִיתִי	pedī-thī-khâ'
פְּלִיטָהּ	pelī-tē-hēm'
צִדְקָתֵינוּ	tsīd-kō-thē'-nū
צִצְצֵיהֶם	tsě-'etsâ-'ē-hēm'
קֶרֶבְנֵנוּ	kör-bâ-ně-khâ'
קֶרֶבְנֵיהֶם	kör-bâ-nē-hēm'
רִיבֵינוּ	rīv-bō-thă-yīm
רֶדָּהּ	redâ-phū-khâ'
שְׁשׁוּעֵינוּ	shă-'ashū-'âv'
שְׁאֵרֵינוּ	shē'-rī-thē'-khâ
תְּרִגְלוֹתֵינוּ	tăr-negō'-lēth
תְּלֹלוֹתֵינוּ	telū-nō-thē-khēm'

## ANALYSIS OF WORDS.

The most certain way to gain a knowledge of any language, and especially the Hebrew, is to analyze its words in order to understand their elements.

These elements are : 1, the *radix* or *root*, שָׁרֵשׁ, shō-rēsh, *root* or *head*, representing the principal idea attached to the word; and 2, the *accessories*, indicating the secondary relations of gender, number, etc., etc.

The *radix* or *root*, in most words, consists of *three* letters; some, of *two*; a few, of *four*; and a very few, of *five*.

The *serviles* are called *prefixes*, *suffixes*, and *epenthetic*, according to their place in the root.

Words are of two kinds — *Primitive* and *Derivative*.

*Primitive words*, are those of which the origin dates back to the infancy of the language; as אִישׁ, 'ish, *a man*; מֶלֶךְ, mē-lēk, *a king*; רֹאשׁ, rōsh, *the head*.

*Derivative words*, are those which come from the *primitives* of the *same root*; as

1. By the aid of some *servile* added to the *radical*; as אִשָּׁה, 'ish-shâ', *a woman*; מַלְכָּה, māl-kâ', *a queen*; רֵאשִׁית, rē-shīth', *the beginning*.

2. By merely changing the *vowel-points*; as,  
from אָמַר, *he said*, comes אָמַר, *speech*.  
from עָבַד, *he served*, comes עֶבֶד, *servant*.

3. By *doubling* the *first two letters* of the radical; as גֵּרְגָר, gēr-gâr, *grain*; כַּלְכֵּל, kâl-kêl', *nourisher*; צִלְצַל, tsêlâ-tsâl', *black locust*.

4. By substituting a *servile* for a *radical*; as, from נָתַן, *he gave*, comes מִתֵּן, *a gift*.  
from נָשָׂא, *he carried*, comes מַשָּׂא, *a burden*.

Words also are divided into *simple* and *compound*; they are *simple* when they appertain to one and the same root; they are *compound* when they are formed from two words, of which *each* comes from a distinct root.

REMARK.—The Hebrew language, including primitives and derivatives contains only 5,642 words; whilst the Greek language contains over 80,000; and yet boys, and girls too, study Greek. It should not, then, be considered a hard matter for them to study Hebrew.

### CLASSIFICATION OF WORDS.

The Hebrew language, like the English, may be divided into *nine* parts of speech, viz.:

- |                      |                   |
|----------------------|-------------------|
| 1. The Article,      | הַדְּוִדִּיָּה    |
| 2. The Noun,         | שֵׁם              |
| 3. The Adjective,    | שֵׁם הַתֶּאֱרָר   |
| 4. The Pronoun,      | כְּנוֹי           |
| 5. The Verb,         | פִּעֵל            |
| 6. The Adverb,       | תֶּאֱרָר הַפִּעֵל |
| 7. The Preposition,  | מֵלֶח הַיָּחַס    |
| 8. The Conjunction,  | מֵלֶח הַחֲבוּר    |
| 9. The Interjection, | מֵלֶח הַקְּרִיָּה |

*The Article.*—(הַיְדִיקָה).

There is but *one* Article in the Hebrew language; namely, the *Definite (the)* and which is expressed by the letter ה; it usually receives for its *vowel-point*, the Pattach; thus, הַ, and followed by a Dagesh in the *initial letter* of the word to which it is attached; as סֵפֶר, sē'-phēr, *a book*; הַסֵּפֶר, hās-sē'-phēr, *the book*.

Before a word commencing with a *guttural*, ה usually receives Kamets, instead of Pattach; as הָאָרֶץ, hâ-'â'-rêts, instead of הַאָרֶץ, hă-'â'-rêts, *the earth*. But if the *guttural itself* have the Kamets, then the ה takes the Seghol; as הַחֲזֹן, hě-châ-zōn', *the vision*; except, however, when such guttural is an א; then *both* have the Kamets; as הָאָדָם, hâ-'â'-dōm', *the man*.

When one of the *inseparable prepositions* ב, כ, ל, comes *before* the Article, the ה is usually *rejected*, and its *vowel-point* is given to the *preposition*; as בַּשָּׁמַיִם, bāsh-shâ-mā'-yīm for בְּהַשָּׁמַיִם, bēhāsh-shâ-mā'-yīm, *in the heavens*.

When no certain person or thing is spoken of, the article ה is omitted; as אָדָם, *a man*; אִשָּׁה, *a woman*.

In like manner nouns *proper* never have ה prefixed to them; as תֵּרַח, *Terah*; יַעֲקֹב, *Jacob*; רַחֵל, *Rachel*.

*The Noun.* — (נָחַץ)

All *names*, whether of persons, places, or things, are *Nouns*; and may be considered in the four following divisions, viz. *Gender*, *Number*, *Case*, and *Declension*.

I. GENDER.—The Hebrew language has but *two* genders—the *masculine* and the *feminine*.

The *masculine* gender consists of,

1. The names of *males*;
2. The names of *nations*;
3. The names of *seas* and *rivers*;
4. The names of *mountains* and *hills*.

The *feminine* gender consists of,

1. The names of *females*;
2. All words ending with הַ, תַּ, נַ, יַ, or וַ;
3. The names of *countries* and *cities*.
4. All nouns in the *dual* number.

Also, by some grammarians, the *names of beasts* are considered as *common* gender; as בָּקָר, *horned cattle*, etc.

II. NUMBER.—Nouns have *three* numbers:

1. *Singular*, speaking of one thing only.
2. *Dual*, speaking of *two* things only, and is used particularly in reference to those things which are two by nature, or by art, and coupled in *pairs*; as the *eyes*, the *ears*, the *nostrils*, the *knees*, the *hands*, the *feet*, the *teeth*, the *lips*, etc.; a pair of *scales*, a pair or set of *mill-stones*, etc.

### 3. *Plural*, speaking of two or more things.

*Masculine* nouns form their *plural* by adding the syllable ים to the singular, and which is *generally* the *tone-syllable*; as גֵּר, gēr, *a stranger*; גֵּרִים, gēr-īm', *strangers*.

There are some few *exceptions*, where *masculine* nouns form their *plural* by adding וְה to the singular; as אָב, *a father*; אָבוֹהַ, â-vōth', *fathers*, etc.

*Feminine* nouns form their *plural* thus:

If the singular ends in ה, that letter is changed into וְה; as נַעֲרָה, *a damsel*; נַעֲרוֹת, *damsels*.

If the singular ends in יָה, it receives אָ; as מִצְרִית, *plural*, מִצְרִיּוֹת.

If the singular ends in וְה, the ו is changed into אָ, with a *dageshed* י preceding it, and a Kibbutz (ֹ) under the *preceding* letter; as מַלְכוֹת, *plural*, מַלְכוֹת.

There are also some few *exceptions*, where *feminine* nouns form their *plural* by adding ים; as חֲטָא, *plural*, חֲטָאִים.

But in *both* cases (*masc.* and *fem.*) the *gender* of the *singular* is *always* retained.

The *masculine dual* is formed by adding to the singular the syllable ים with a Pattach (-) under the *preceding* letter; as יָד, *a hand*; יָדַיִם, yâ-dā'-yīm, *two hands*, or *both hands*.

The *dual* number is used with *nouns only*; and the *penult* is *always* the *tone-syllable*.

III. CASE.—The Cases of Hebrew nouns are not formed by *terminations*, as in the Greek and Latin languages, but by having the particles,

ם, ל, כ, ב, אַת, אֵל, and מִם, *prefixed* to them ; as,

*Nom.* דָּבָר, *a word* ; הַדָּבָר, *the word*.

*Dat.* לַדָּבָר, or אֵל הַדָּבָר, *to the word*.

*Acc.* אֶת הַדָּבָר, *the word*.

*Abl.* מִדָּבָר, *from or of the word*.

בְּדָבָר, *as the word, or according to the word*.

בִּדָּבָר, *in, by, or with the word*.

The *constructive case* (which, in a certain sense, corresponds to the Greek and Latin Genitive) is formed by the connection of two nouns, the *second* of which bearing to the *first* the relation of a genitive case ; such relation being indicated by a change of form in the *first* noun, instead of the *second* ; as דְּבַר אֱלֹהִים, *word of God* ; יַד יְהוָה, *hand of Jehovah* ; דְּבָרֵי הָעָם, *words of the people*.

In forming the *construct case* of nouns, the following changes take place :

1. In a noun of the singular number, the *vowel-point* of the *penult* is changed from Kamets to Sheva, and the vowel in the last syllable shortened ; as from דָּבָר, comes דְּבָר ; from נֶהָר, comes נְהָר ; when the change takes place in the *last* syllable, it is from Kamets to Pattach ; as from מוֹסֵר comes מוֹסֵר.

2. When the *penult* has a Tsere, and the last a Kamets, the penult assumes the Sheva; as לֵבָב, לֵבֶב; when the *last* syllable has a Tsere, it is changed to Pattach; as זֶקֶן, זָקֵן.

3. The feminine syllable ה־ is changed to ח־; as חֲכָמָה, חֲכָמָה.

4. The plural terminations יִם and יָם, assume the change of י־; as יָדַי, יָדָי; דְּבָרַי, דְּבָרָי; יָדִים, יָדֵי.

The word *preceding* the genitive, is called *status constructus*, from its being connected with another noun; while a noun not thus followed by a genitive is called *status absolutus*, or independent.

IV. INFLECTION. — In the Hebrew language, under the head of inflection of nouns, is comprehended that change which a noun assumes when connected with a possessive pronoun. Such pronouns are not indicated by distinct words, but by certain letters being *affixed* to the noun; as בִּגְדִי, bē'-gēd, *a garment*; בִּגְדִי, bīg-dī, *my garment*; אָבִי, a father; אָבִיךָ, â-vī-khâ', *thy father*, etc.

The following are the letters used for such pronominal affixes: ם, י, ו, נ, ך, כ, ה; and which are merely the abbreviations of the pronouns themselves, as will be shown further on.



*The Adjective.*—(שֵׁם הַחֵזָק).

The *Adjective* is a word joined to a noun for the purpose of qualifying its meaning; it is usually placed *after* the noun, and must agree with it in *gender* and *number*; as נָעָר טוֹב, *a good lad*; נַעֲרָה טוֹבָה, *a good damsel*; נְעָרִים טוֹבִים, *good lads*; נְעָרוֹת טוֹבוֹת, *good damsels*.

An *Adjective* belonging to two or more nouns must be in the *plural* number; and if one of the nouns be *masculine*, the *adjective* must be *masculine*; as אַבְרָהָם וְשָׂרָה זָקְנִים, *Abraham and Sarah (were) old*.

When the *Noun* has the definite article הַ, the *Adjective* also has it; as הַיֵּן הַטוֹב, *the good son*.

Sometimes *Adjectives* are formed by means of a *genitive phrase*; as הָר קָדֵשׁ, *mountain of holiness*, i.e. *holy mountain*; עֵד שֶׁקֶר, *witness of falsehood*, i.e. *false witness*, etc., etc.

As in *English*, so in *Hebrew*, there are *three* degrees of comparison: the *Positive*, the *Comparative*, and the *Superlative*.

1st. The *Positive*; as טוֹב, *good*.

2d. The *Comparative*; which is formed by *prefixing* the particle מֵ, with a (.), and a *Dagesh* in the *succeeding* letter, to the object referred to; טוֹבָה חֲכָמָה מִגִּבּוֹרָה, *wisdom is better than strength*; גָּדוֹל מִמֶּנִּי, *greater than me*.

But if the succeeding letter does not admit of a Dagesh, the (.) is changed into (..); as טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף, *the law of thy mouth is better to me than thousands of gold and silver.*

Sometimes the comparison is made by prefixing מִן, and a Makkeph; as הַשְּׁנַיִם מִן־הָאֶחָד טוֹבִים, *two are better than one.*

3d. The *Superlative*; which is formed,

1. By joining the word מְאֹד, *very*, with the adjective; as טוֹב מְאֹד, *very good*; מְאֹד מְאֹד, *very exceedingly*.

2. By repeating the *Adjective*; as טוֹב טוֹב, *exceedingly good*.

3. By prefixing a ב to the noun; as בְּנָשִׁים הַטּוֹב, *the best among women*.

4. By using two *synonymous* words; as קִנִּי וְאֶבְיוֹן, *poor and needy*; or, *exceedingly poor*.

5. By doubling the noun; as שָׁמַיִ הַשְּׁמַיִם, *the heavens of the heavens*, i.e. the highest heavens.

This letter מ, the sign of the comparative degree, is only the abbreviation of מִן, the preposition *from*, and is equivalent to *than, more than*, etc.

The pupil should make himself familiar with the following exercises.

## EXERCISE I

אב 'âv, *a father.*טוב tōv, *good.*בן bēn, *a son.*אח 'âch, *a brother.*ילד yē-lēd, *a boy.*חכם châ-khâm, *wise.*דוד dōd, *uncle.*עבד 'ē-vēd, *a servant.*רֵיֵץ rē-ā', *a friend.*אם 'ēm, *a mother.*טובה tō-vâh, *good.*בת bāth, *daughter.*אחות 'achōth, *sister.*ילדה yāl-dâh, *girl.*חכמה ch<sup>a</sup>khâ-mâh, *wise.*דודה dō-dâh, *aunt.*שפחה shiph-châh,  
*maid-servant.*עמית 'amīth, *associate.*

## EXERCISE II

ה, ה, ה, definite article, *the.*ו, ו, ו, ו, ו, copulative conjunction, *and.*

NOTE. — The copulative conjunction ו, like the definite article ה, is always *prefixed* to the word following it.

האב והאם: הבן והבת: האח ואחות: הילד והילדה:

הדוד והדודה: העבד והשפחה: הריץ והעמית:

האב הטוב והאם הטובה: הבן הטוב והבת

הטובה: האח הטוב ואחות הטובה: הילד החכם

והילדה החכמה: העבד הטוב והשפחה הטובה.

The father and the mother. The son and the daughter. The brother and sister. The boy and the girl. The uncle and the aunt. The man-servant and the maid-servant. The friend and associate.

The good father and the good mother. The

good son and the good daughter. The good brother and the good sister. The wise boy and the wise girl. The good man-servant and the good maid-servant.

## EXERCISE III.

*Plural, Masculine.*

אבות 'â-vōth'.  
 טובים tō-vīm'.  
 בנים bâ-nīm'.  
 אחים 'â-chīm'.  
 ילדִים yēlâ-dīm'.  
 חֲכָמִים ch<sup>a</sup>khâ-mīm'.  
 דוֹדִים dō-dīm'.  
 עֲבָדִים 'avâ-dīm'.

*Plural, Feminine.*

אִמֹת 'īm-mōth'.  
 תּוֹבוֹת tō-vōth'.  
 בָּנוֹת bâ-nōth'.  
 אֲחוֹת 'achōth'.  
 יָלְדוֹת yāl-dōth'.  
 חֲכָמוֹת ch<sup>a</sup>khâ-mōth.  
 דּוֹדוֹת dō-dōth'.  
 שִׁפְחוֹת shīph-chōth'.

Fathers; good; sons; Mothers; good; daughters; good; brothers; boys; wise; ters; sisters; girls; wise; uncles; man-servants. aunts; maid-servants.

הָאֲבוֹת הַטּוֹבִים וְהָאִמֹת הַטּוֹבוֹת: הַבָּנִים הַטּוֹבִים  
 וְהַבָּנוֹת הַטּוֹבוֹת: הָאֲחוֹת הַחֲכָמִים וְהָאֲחוֹת הַחֲכָמוֹת:  
 הַיְלָדִים הַטּוֹבִים וְהַיְלָדוֹת הַטּוֹבוֹת: הַדּוֹדִים הַחֲכָמִים  
 וְהַדּוֹדוֹת הַחֲכָמוֹת: הָעֲבָדִים הַטּוֹבִים וְהַשִּׁפְחוֹת הַטּוֹבוֹת:

The good fathers and the good mothers. The good sons and the good daughters. The wise brothers and the wise sisters. The good boys and the good girls. The wise uncles and the wise aunts. The good man-servants and the good maid-servants.

## EXERCISE IV.

אָדָם 'â-dâm, <i>man</i> .	גָּדוֹל gâ-dōl, <i>great</i> .
בַּיִת bā-yīth, <i>house</i> .	גְּבוּהָ g'vō'-âh, <i>high</i> .
דֶּלֶת dē'-lēth, <i>door</i> .	הָרַר hâr, <i>a mountain</i> .
חֲלוֹן chă-lōn, <i>window</i> .	דֶּרֶךְ dē'-rēk, <i>a way</i> .
חֶדֶר chē'-dēr, <i>a room</i> .	מַיִם mǎ'-yīn, <i>waters</i> .
גַּן gān, <i>a garden</i> .	יָם yām, <i>the sea</i> .

Let the pupil write one or more exercises on the above lesson, by prefixing the Article, joining the Adjective with the Noun, and uniting with the Conjunction, etc.

## EXERCISE V.

סוּס sūs, <i>a horse</i> .	צֶאֱנָן tsōn, <i>sheep</i> .
סוּסִים sūs-īm, <i>horses</i> .	עֵגֶל 'ē'-gel, <i>calf</i> .
שׁוֹר shōr, <i>ox</i> .	עֲגָלִים 'agâ-līm, <i>calves</i> .
שׁוֹרִים shōr-īm, <i>oxen</i> .	שֶׁה sēh, <i>a lamb</i> .
חֲזָק chā-zâk, <i>strong</i> .	שׁוֹרִים sē'-rīm, <i>lambs</i> .
קָל kāl, <i>swift, light</i> .	רַךְ rāk, <i>tender</i> .

## EXERCISE VI.

זָהָב zâ-hâv, <i>gold</i> .	עֵץ 'ēts, <i>a tree</i> .
כֶּסֶף kē-sēph, <i>silver</i> .	עֲצִים 'ēts-īm, <i>trees</i> .
בַּרְזֶל bār-zēl, <i>iron</i> .	יַעַר yā'-âr, <i>a forest</i> .
בְּדִיל bēdīl, <i>tin</i> .	יַעֲרִים ye'-â-rīm, <i>forests</i> .
עֹפֶרֶת 'ō-phâ-rēth, <i>lead</i> .	יָפָה yâ-phâh, <i>beautiful</i> .

The Teacher can use his own judgment in regard to allotting exercises on the above lessons.

## EXERCISE VII.

אִישׁ 'ish, <i>a man.</i>	לָבָן lâ-vân', <i>white.</i>
אִשָּׁה 'ish-âh', <i>a woman.</i>	שָׁחֹר shâ-chōr', <i>black.</i>
יוֹם yôm, <i>day.</i>	תְּכֵלֶת t'khē'-lēth, <i>blue.</i>
לַיְלָה lă'-yelâh, <i>night.</i>	יָרֵק yě'-rēk, <i>green.</i>
בֹּקֶר bō'-kēr, <i>morning.</i>	אֲדָמָה 'â-dōm', <i>red earth.</i>
עֶרֶב 'ē'-rēv, <i>evening.</i>	חֹמַם chūm, <i>brown.</i>
שָׁמַיִם shâ-mă'-yīm, <i>heavens.</i>	אֶרֶץ 'ē'-rēts, <i>earth.</i>
שָׂדֶה sâ-dēh, <i>a field.</i>	שָׂדֵד sâ-dōth, <i>fields.</i>
יָשָׁב yâ-shăv', <i>he dwelt.</i>	עִיר 'ir, <i>a city.</i>

## EXERCISE VIII.

בְּ, בַּ, בִּי, בְּכִי, the inseparable Preposition, *in.*

הָאִישׁ הַלָּבָן יָשָׁב בְּעִיר: הָאִשָּׁה הַטּוֹבָה יָשָׁבָה בְּעִיר:  
הַשָּׁמַיִם וְהָאֶרֶץ: הָעֶרֶב וְהַבֹּקֶר: הַשָּׂדֵד וְהַשָּׂדֵה:  
יוֹם וְלַיְלָה:

The white man dwelt in the city. The good woman dwelt in the city. The heavens and the earth. The evening and the morning. The green fields. Day and night.

NOTE. — The teacher is expected to appoint such exercises as he may deem proper to be written out by the pupil. Writing a few sentences daily will be found of great service.

## EXERCISE IX.

הָאָבִי וְהָאִמָּה בֶּנִין וְהַיָּתָב בְּשָׂדוֹת :

The father and the mother [are] in the garden, and the son and the daughter [are] in the fields.

הָאִישׁ וְהָאִשָּׁה בְּעִיר וְהָאִישׁ הַשָּׁחֹר בְּבֵית :

The man and the woman [are] in the city, and the black man [is] in the house.

הַסּוּס הַלָּבֵן וְהַשָּׂרִים הַחוּמִּים וְצֹאן בֶּנִין :

The white horse and the brown oxen and sheep [are] in the garden.

הַשָּׂדֶה הַגָּדוֹלָה וְהַהָר הַגָּבוֹה :

The great field and the high mountain.

הָעֵץ הַיָּרֵק וְהָעֲצִים הַגָּדוֹלִים :

The green tree and the great trees.

הָאִשָּׁה הַיְּפֵה בְּבֵית וְהַיְלָדָה בֶּנִין :

The beautiful woman [is] in the house, and the girl [is] in the garden.

הַיְחָדָר הַגָּדוֹל וְהַדֶּלֶת הַגָּבוֹהָ :

The great room and the high door.

וְהַב כֶּסֶף בְּרָזֶל בְּדִיל וְעֹפֶרֶת :

The gold, the silver, the iron, the tin, and the lead ; or, gold, silver, iron, tin, and lead.

אֲבוֹת חֲכָמִים וּבָנִים טוֹבִים :

Wise fathers and good sons.

NOTE. — Let the pupil write some additional exercises.

THE NUMERALS (שְׁמוֹת הַמִּסְפָּר).—The Hebrew numerals consist of two classes, viz.: *Cardinals* and *Ordinals*.

1. *Cardinal Numbers* (מִסְפָּר יְסוּדִי).—The Cardinal numbers, from *one* to *ten* inclusive, have each an appropriate form for the *masculine* and *feminine* genders, as well as for the *absolute* and *construct* states.

A singular peculiarity presents itself in these numbers, which is, that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns; as יְלָדִים וְשֵׁשׁ, *six boys*; שֵׁשׁ יְלָדוֹת, *six girls*.

<i>Feminine.</i>			<i>Masculine.</i>		
Construct.	Absolute.		Construct.	Absolute.	
אַחַת	אֶחָד	<i>one</i>	אֶחָד	אֶחָד	
שְׁתֵּי	שְׁתֵּים	<i>two</i>	שְׁנֵי	שְׁנַיִם	
שְׁלֹשׁ	שְׁלֹשׁ	<i>three</i>	שְׁלֹשָׁת	שְׁלֹשָׁה	
אַרְבַּע	אַרְבַּע	<i>four</i>	אַרְבַּעַת	אַרְבַּעָה	
חֲמִשָּׁה	חֲמִשָּׁה	<i>five</i>	חֲמִשָּׁת	חֲמִשָּׁה	
שֵׁשׁ	שֵׁשׁ	<i>six</i>	שֵׁשֶׁת	שֵׁשָׁה	
שִׁבְעַת	שִׁבְעָה	<i>seven</i>	שִׁבְעַת	שִׁבְעָה	
שְׁמֹנֶת	שְׁמֹנֶה	<i>eight</i>	שְׁמֹנֶת	שְׁמֹנֶה	
תִּשְׁעָה	תִּשְׁעָה	<i>nine</i>	תִּשְׁעָה	תִּשְׁעָה	
עָשָׂר	עָשָׂר	<i>ten</i>	עָשָׂר	עָשָׂר	

The numbers from *eleven* to *nineteen* inclusive, are formed by placing after the respective



units the number עָשָׂר, *ten*, before *masculine*, and עֶשְׂרִיה before *feminine* nouns; they have *no construct state*, being always construed adverbially; but in such as are of the feminine gender, (masculine in form) the *units* are in the *construct form*; which, however, merely indicates a close connection, but not the relation of the Genitive.

<i>Feminine.</i>		<i>Masculine.</i>	
עֶשְׂרִיה { אֶחָד עֶשְׂרִית }	<i>eleven</i>	עָשָׂר { אֶחָד עֶשְׂרִית }	
עֶשְׂרִיה { שְׁנַיִם עֶשְׂרִי }	<i>twelve</i>	עָשָׂר { שְׁנַיִם שְׁנֵי }	
עֶשְׂרִיה שְׁלֹשָׁה	<i>thirteen</i>	עָשָׂר שְׁלֹשָׁה	
עֶשְׂרִיה אַרְבַּע	<i>fourteen</i>	עָשָׂר אַרְבַּעַה	
עֶשְׂרִיה חֲמִשָּׁה	<i>fifteen</i>	עָשָׂר חֲמִשָּׁה	
עֶשְׂרִיה שֵׁשׁ	<i>sixteen</i>	עָשָׂר שֵׁשָׁה	
עֶשְׂרִיה שִׁבְעָה	<i>seventeen</i>	עָשָׂר שִׁבְעָה	
עֶשְׂרִיה שְׁמֹנֶה	<i>eighteen</i>	עָשָׂר שְׁמֹנֶה	
עֶשְׂרִיה תֵּשַׁע	<i>nineteen</i>	עָשָׂר תֵּשַׁעַה	
עֶשְׂרִים	<i>twenty</i>	עֶשְׂרִים	

אֶחָד וְעֶשְׂרִים	<i>one and twenty, etc.</i>
אֶחָד וּשְׁלֹשִׁים	<i>one and thirty, etc.</i>
אֶחָד וְאַרְבָּעִים	<i>one and forty, etc.</i>
אֶחָד וְחֲמִשָּׁים	<i>one and fifty, etc.</i>
אֶחָד וְשִׁשִּׁים	<i>one and sixty, etc.</i>

אֶחָד וְשִׁבְעִים	<i>one and seventy, etc.</i>
אֶחָד וְשָׁמֹנִים	<i>one and eighty, etc.</i>
אֶחָד וְתֵשְׁעִים	<i>one and ninety, etc.</i>

NOTE. — It is just as proper to place the units *after* the tens; thus: עֶשְׂרִים וְאֶחָד, *twenty and one*, i.e. *twenty-one, twenty-two, etc.*

From twenty, inclusive, up to one hundred they are of *common gender*, and have no construct state.

The remaining numerals are as follows:

100	מֵאָה, constr. מֵאָה, plur. מֵאוֹת, <i>hundreds.</i>
200	מֵאוֹתַיִם, mâ-thă'-yīm.
300	שְׁלֹשׁ מֵאוֹת.
400	אַרְבַּע מֵאוֹת, etc.
1000	אֶלֶף, 'ē-lēph; plur. אֲלָפִים, <i>thousands.</i>
2000	אֲלָפַיִם, 'āl-phă'-yīm.
3000	שְׁלֹשָׁת אֲלָפִים, shē-lō'-shēth 'alâ-phīm.
4000	אַרְבַּעַת אֲלָפִים, 'ār-bă'-ăth 'alâ-phīm.
10000	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <div style="font-size: 3em;">{</div> <div style="display: inline-block; vertical-align: middle;"> רַבְבָּה רְבוּא (a multitude) רְבוֹת </div> </div> <div style="margin-right: 10px;">(a multitude) plur.</div> <div style="font-size: 3em;">{</div> <div style="display: inline-block; vertical-align: middle;"> רְבָאוֹת רְבוֹת </div> </div>
20000	רְבוּתַיִם, rīb-bō-thă'-yīm.
30000	שְׁלֹשׁ רְבוֹת, etc.
600000	שֵׁשׁ מֵאוֹת אֶלֶף.

REMARK. — The numeral אֶלֶף, grammatically speaking, stands pre-eminently above all the other nouns of number, since רְבוּא, *a myriad or ten thousand*, coming from the root רבו, presents only the idea of a multiplicity vague and indeterminate, and consequently has no value except conventional. But it is not so with the word אֶלֶף, appertaining to the root אלה, *he or it was superior* (i.e. by

*appointment*, by the rank which he or it occupies, etc.) from ראש, *a leader, an ox*, the king of domestic animals, etc., and also the first letter of the alphabet.

2. *Ordinal Numbers* (מספרי סדורי).—The *ordinals* are derived from the *cardinals*, with the exception of ראשון, coming from ראש, *beginning, head, chief*, instead of from אחד, expressing the particular idea of *unity*.

The *Ordinals* are formed by affixing to the *Cardinals* from *two* to *ten* inclusive, the termination (י) for the *masculine* singular, and (ית) for the *feminine* singular; and inserting the same vowel (י) between the *second* and *third* radicals, thus:

<i>Feminine.</i>	<i>Masculine.</i>	
ראשונה	ראשון	<i>first.</i>
שנית	שני	<i>second.</i>
שלישית	שלישי	<i>third.</i>
רביעית	רביעי	<i>fourth.</i>
חמישית	חמישי	<i>fifth.</i>
ששית	ששי	<i>sixth.</i>
שביעית	שביעי	<i>seventh.</i>
שמינית	שמיני	<i>eighth.</i>
תשיעית	תשיעי	<i>ninth.</i>
עשירית	עשירי	<i>tenth.</i>

From *ten* upwards, there is no difference between the *Ordinals* and *Cardinals*.

REMARK. — We observed above, that the Ordinals were derived from the Cardinals, with the exception of ראשון, which comes from ראש, *beginning, head, chief*, instead of from אחד, which expresses the particular idea of *unity*; this derivation is common to many languages, both ancient and modern: thus, in Greek, πρῶτος, superlative of πρὸς; in Latin, *primus*, from *prae*; in German, *erst*, from *ehn*; in English, *first*, identical with the German substantive *Fürst, Prince*, coinciding with the Latin *princeps*, composed of *prae* and *caput*, as *preciput*: thus *princeps* juvenatatis, civitatis, etc.; “*Horatius princeps ibat.*” (Tit. Liv.)

### Fractional Numbers — (מִסְפָּר הַחֲלֵקִי).

Of the *fractional numbers* the following only have forms peculiar to themselves, viz.: חֲצִי, *one half*, constr. חֲצִי, fem. מִחֲצִית; רֶבֶעַ or רִבְעִי, *one fourth*; חֲמִשָּׁה, *one fifth*; עֶשְׂרֹן, *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for, when employed as fractions, they are placed *before*, and *in construction with* the noun, instead of *after* it; as שְׁנֵה הָרְבִיעִית, *the fourth year*; רְבִיעִית הַשָּׁנָה, *a quarter of the year*, etc. As the fractional numerals are all abstract nouns, the *feminine forms* of the ordinals are employed exclusively for their representation.

### The Pronoun — (כְּנוּיֵי הַשֵּׁם).

The *Pronouns* consist of the following five classes: 1. Personal; 2. Possessive; 3. Demonstrative; 4. Relative; 5. Interrogative.

They are either *separable*, consisting of dis-

tinct words; or *inseparable*; i.e. letters *affixed* to the noun.

The *separable* pronouns are either personal, relative, demonstrative, or interrogative.

I. PERSONAL PRONOUNS. — In which are to be noticed *Genders, Numbers, and Cases*: they are, *I, thou, he, and she*, with their plurals; and constitute the *separable* pronouns; thus:

Singular.		Plural.	
'â-nō-kī	אֲנֹכִי	'anăch'-nū	אֲנַחְנוּ
'anī	אֲנִי	năch'-nū	נַחְנוּ
		'anū'	אֲנֵנוּ
'āt-tâh'	אַתָּה thou, m.	'āt-tēm'	אַתֶּם ye, m.
'att	אַתְּ thou, f.	'āt-tēn'	אַתֶּן
		ăt-tē'-nâh	אַתֶּנָּה
hū	הוּא he	hēm	הֵם
		hēm'-mâh	הֵמָּה
hī	הִיא she	hēn	הֵן
		hēn'-nâh	הֵנָּה

The inflection of the personal pronoun, for expressing the relation of *case*, is entirely unlike that which prevails in the Western languages. Only the *nominative* is expressed by a separate word, the *genitive* and other *oblique* cases being expressed by *fragments* of these separate pronouns, attached to the end of verbs, nouns, and particles, so as to form with them *one word*. Hence these fragments are called *pronomina suffixa*, *pronomina affixa*; or merely *suffixa*, *affixa*.

The Personal Pronouns are declined thus :

<i>Singular.</i>	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
<i>Nom.</i>	אֲנִי	אַתָּה	אַתְּ	הוּא	הִיא
<i>Gen.</i>	שְׁלִי	שְׁלֶךָ	שְׁלֶךָ	שְׁלוֹ	שְׁלֶיהָ
<i>Dat.</i>	לִי	לְךָ	לְךָ	לוֹ	לָהּ
<i>Acc.</i>	אוֹתִי	אוֹתְךָ	אוֹתְךָ	אוֹתוֹ	אוֹתָהּ
<i>Abl.</i> {	מִמֶּנִּי	מִמֶּךָ	מִמֶּךָ	מִמֶּנּוּ	מִמֶּנָּה
	בִּי	בְּךָ	בְּךָ	בּוֹ	בָּהּ
<i>Plural.</i>					
<i>Nom.</i>	נַחֲנוּ	אַתֶּם	אַתֶּן	הֵם	הֵן
<i>Gen.</i>	שְׁלֵנוּ	שְׁלֵכֶם	שְׁלֵכֶן	שְׁלֵהֶם	שְׁלֵהֶן
<i>Dat.</i>	לָנוּ	לָכֶם	לָכֶן	לָהֶם	לָהֶן
<i>Acc.</i>	אוֹתָנוּ	אוֹתְכֶם	אוֹתְכֶן	אוֹתָם	אוֹתָן
<i>Abl.</i> {	מִמֶּנּוּ	מִמֶּכֶם	מִמֶּכֶן	מֵהֶם	מֵהֶן
	בָּנוּ	בְּכֶם	בְּכֶן	בָּם	בָּהֶן

II. RELATIVE PRONOUN. — אֲשֶׁר, *that, which, who*, singular and plural, masc. and fem.

III. DEMONSTRATIVE PRONOUNS. — זֶה, *this, that*, masculine singular, אֵלֶּה, *these*, plural.

זֹה, זוּ, זֹאת, *this, that*, feminine singular.

זֶה, הַזֶּה, *this, that*, common.

IV. INTERROGATIVE PRONOUNS. — מִי, *who, what* person? מַה, מַה, מַה, *which or what* thing?

V. INSEPARABLE PRONOUNS are particles affixed to Nouns, Verbs, Participles, and Adverbs.

Those affixed to *Nouns* are contained in the following table.

WITH NOUNS SINGULAR.			WITH NOUNS PLURAL.	
<i>Singular.</i>				
1. com.	יְ	<i>my</i>	יְ	יְ
2. {	masc. כֶּהָ	<i>thy</i>	יְ	יְ
2. {	fem. כִּי	<i>thy</i>	יְ	יְ
3. {	masc. הָ	<i>his</i>	יְ	יְ
3. {	fem. הָ	<i>her</i>	יְ	יְ
<i>Plural.</i>				
1. com.	נֵנוּ	<i>our</i>	יְ	יְ
2. {	masc. כֶּם	<i>your</i>	יְ	יְ
2. {	fem. כֵּן	<i>your</i>	יְ	יְ
3. {	masc. מֵהֶם	<i>their</i>	יְ	יְ
3. {	fem. מֵהֶן	<i>their</i>	יְ	יְ

NOTE. — The vowel preceding the affix belongs to the last letter of the Noun.

#### A NOUN MASCULINE.

		דְּבָרִים, <i>words.</i>		דְּבַר, <i>a word.</i>	
		plur. pron.	sing. pron.	plur. pron.	sing. pron.
1. com.		דְּבָרֵינוּ	דְּבָרִי	דְּבָרֵנוּ	דְּבָרִי
2. {	masc.	דְּבָרֵיכֶם	דְּבָרֶיךָ	דְּבָרֵיכֶם	דְּבָרֶיךָ
2. {	fem.	דְּבָרֵיכֶן	דְּבָרֶיךָ	דְּבָרֵיכֶן	דְּבָרֶיךָ
3. {	masc.	דְּבָרֵיהֶם	דְּבָרָיו	דְּבָרֵיהֶם	דְּבָרָיו
3. {	fem.	דְּבָרֵיהֶן	דְּבָרֶיהָ	דְּבָרֵיהֶן	דְּבָרֶיהָ

## A NOUN FEMININE.

תורות, *laws*. תורה, *a law*.

	plur. pron.	sing. pron.	plur. pron.	sing. pron.
1. com.	תורותינו	תורתִי	תורתֵנו	תורתִי
2. {	masc. תורתיכם	תורתֵךְ	תורתֵכֶם	תורתֵךְ
	fem. תורותיכן	תורתֵךְ	תורתֵכֶן	תורתֵךְ
3. {	masc. תורתיהם	תורתֵי	תורתֵם	תורתֵו
	fem. תורתיהן	תורתֵיהָ	תורתֵן	תורתֵהָ

The following exercises in translation will be found of great advantage to the pupil, if diligently and faithfully used.

## EXERCISE I.

In the Hebrew language there is no form to express the *present* tense of the verb "to be"; it is therefore supplied in English, the word being printed in *italics*: the personal pronoun *implies* this auxiliary, either in the present or past tense.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

אֲנִי, my; אָבִי, my father; סוּסִי, my horse; עִיר, a city; עִירִי, my city; בַּת, a daughter; בָּתִּי, my daughter; בֶּן, a son; בְּנִי, my son; יֶלֶד, a child, or boy; יֶלְדִּי, my child; אָבִי טוֹב, my father (*is*) good; יֶלְדִּי טוֹב, my child (*is*) good; אִם, mother; אִמִּי, my mother; סוּסִי גָדוֹל, my horse (*is*) great; מִגְדָּל, a tower; אֶרֶץ, the earth, or land; שָׁמַיִם, the heavens; גַּם, also.



אָבִי וְאִמִּי: בְּנֵי וּבָתִּי: אֶרֶץ וְשָׂמַיִם: סוּסֵי טוֹב:  
 אָבִי גָדוֹל: בְּנֵי וּבָתִּי טוֹבִים: עִירִי וּמִגְדָּלִי: בְּנֵי  
 הַגָּדוֹל: הַמִּגְדָּל הַגָּדוֹל: בָּתִּי הַגָּדוֹלָה טוֹבָה: וְגַם בְּנֵי  
 טוֹב: יְלָדֵי טוֹב וְגָדוֹל: הָאֶרֶץ הַגָּדוֹלָה: הָעִיר  
 הַגָּדוֹלָה: הָאֵם גָּדוֹלָה: וְגַם הַבַּת גָּדוֹלָה: בֶּן טוֹב: בֶּן  
 גָּדוֹל:

NOTE. — The *pronominal affix* receives the *tone*; as יָלֵד, yě-lěd; יָלְדִי, yāl-dī, etc.

REMARK. — We find in the ancient Italian classics pronominal affixes similar to the Hebrew; e.g. *fratello*, my brother; *mammama*, my mother, etc.; and they are preserved to this day in the Neapolitan dialect, and in the modern Greek.

## EXERCISE II.

The following prepositions being of such constant use, we give them in order, accompanied by the words of which they are the *abbreviations*.

בְּ, *in, at, on, with*, (from בֵּית, *house*).

לְ, *to, towards, of, in*, (from אֶל, *to*).

כְּ, *as, like, according to*, (from כֵּן, *so*).

When *in pause*, בְּ becomes בָּ, and לְ, לָ.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

הִיא, she (*or it*) was; הָיָה, he (*or it*) was;  
 אָדָם, Adam; חָוָה, Eve [pronounced Chāv-vâh];  
 עֵץ, a tree; גַּן, a garden; בַּיִת, a house; הָיוּ,  
 were; אֲשֶׁר, who, which; גְּבוּהָ, high; also גְּבוּהָ,  
 high; שְׁלֹמֹה, Solomon; חָכָם, wise; בָּבֶל, Babel.

בְּאֶרֶץ בָּבֶל הָיְתָה מִגְדָּל גְּבוּהָ: אָבִי הָיָה בְּעִיר: הָעֵץ  
 אֲשֶׁר בְּנֵן טוֹב: הַבַּיִת אֲשֶׁר בְּעִיר: בְּתִי הָיְתָה בְּעִיר  
 וּבְנִי הָיָה בְּבֵית: שְׁלֹמֹה הָאִישׁ הַחָכָם: בְּנִי הָיָה בְּנֵן  
 הַגָּדוֹל: אָדָם וַחֲוָה הָיוּ בְּגֵן: סוּסִים וְשָׂרִים בְּשָׂדֶה:  
 אִמִּי הָיְתָה בְּבֵית אֲשֶׁר בְּעִיר.

Babel was a high tower on the earth. My father was in the city. The tree which (*is*) in the garden (*is*) good. The house which (*is*) in the city. My daughter was in the city and my son was in the house. Solomon, the wise man. My son was in the great garden. Adam and Eve were in the garden. The horses and the oxen (*are*) in the field. My mother was in the house which (*is*) in the city.

## EXERCISE III.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

אֲנִי, I; אָתָּה, *m.* אַתָּה, *f.* thou; הוּא, he;  
 הִיא, she; קָטָן, *m.* קְטַנָּה, *f.* small, little.

אֲנִי וְאָתָּה: הוּא קָטָן וְהִיא גְדוּלָּה: אָנֹכִי בְּעִיר וְאָתָּה  
 בְּשָׂדֶה: אֲנִי הוּא וְהִיא: הֵנָּה אֲשֶׁר בְּשָׂדֶה קָטָן: וְהֵנָּה  
 אֲשֶׁר בְּעִיר גְּדוּלָּה: הוּא הָיָה בְּעִיר וְהִיא הָיְתָה בְּשָׂדֶה:  
 מִגְדָּל גְּבוּהָ בְּעִיר קְטַנָּה:

My father. My mother. The garden. A son.  
 A horse. My horse. My horse is good. The  
 house. The good father and the good mother.

## EXERCISE IV.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

לִי, to me; לָךְ, לְךָ, to thee; לוֹ, to him; לָהּ, to her; הַבַּיִת אֲשֶׁר לִי, the house which is to me, *or* belonging to me; זֶה, *m.* זאת, *f.* this; זֶּה, *m.* those, those.

הַבֵּן אֲשֶׁר לִי גָדוֹל: הָאִישׁ הַזֶּה: הָאִשָּׁה הַזֹּאת: הַיֶּלֶד  
הַזֶּה: אַתָּה הָאִישׁ: הוּא הָאִישׁ: הִיא הָאִשָּׁה: אַנְכִי  
הָאִשָּׁה: הַבֵּן אֲשֶׁר לָהּ בְּשָׂדֶה: הַיֶּלֶד אֲשֶׁר לָאִישׁ הַזֶּה  
טוֹב: הַבַּיִת אֲשֶׁר לָךְ גָּדוֹל: וְהַבַּיִת אֲשֶׁר לִי קָטָן:  
הַבֵּן וְגַם הַבַּת אֲשֶׁר לָהּ:

He and I. She and thou. This man and this woman. This house and this garden. Thou art the woman. This son. The son belonging to thee. Thou art the man.

## EXERCISE V.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

וְהֵמָּה, *הֵם*, *m.* אַתָּם, *f.* ye, you; אֲנִי, *m.* אַתָּה, *f.* we; הֵן, *m.* הֵנָּה, *f.* they; אִנּוּשׁ, a man; אַנְשִׁים, men; נָשִׁים, women; הָיוּ, they were; גַּם-גַּם, as, as well, so.

אֲנִי וְאַתָּה: אַתָּם וְהֵם: אַתָּה וְהֵם: אֵת וְהֵנָּה: אַתָּה  
הַנָּשִׁים: אַתָּם הַנָּשִׁים: הֵם הַנָּשִׁים: הַנָּשִׁים וְהַנָּשִׁים  
אֲשֶׁר הָיוּ בַּמִּגְדָּל: אַנְשִׁים הָיוּ בְּעִיר: הַנָּשִׁים הָיוּ  
בְּשָׂדֶה: וְהַנָּשִׁים הָיוּ בְּבַיִת: וְהֵם וְהֵן הָיוּ בְּשָׂדֶה:  
גַּם אֲנִי גַם אַתָּה: גַּם אַתָּה גַם אֲנִי:

I and thou. Ye and we. He and she. Men and women. We and he. Men as well as women.

## EXERCISE VI.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

תָּ, תָּ, thy; אָב, a father; אָבִי, my father; אָבִיךָ, thy father; מֶלֶךְ, a king; מַלְכָּה, a queen; אֶרֶץ, earth, or land; מֵן, from, of; קָנָה, he bought, or he has bought.

בֵּיתִי הַגָּדוֹל: הַמֶּלֶךְ קָנָה הַבֵּית הַגָּדוֹל: הַמֶּלֶךְ  
טוֹב וְגַם הַמַּלְכָּה טוֹבָה: הָאֶרֶץ אֲשֶׁר קָנָה הַמֶּלֶךְ מֵן  
הַמַּלְכָּה טוֹבָה: בְּנִי קָנָה בֵּיתִי אֲשֶׁר בְּעִיר: בָּתִּי גְדוֹלָה:  
וּבְנִי קָטָן: עִירָה גְדוֹלָה יַעֲרִי קָטָנָה: גַּם אָבִי גַם אִמִּי  
הָיוּ בָּנִין: אִתָּה בְּנִי וְאִתָּ בָּתִּי:

My son (*is*) large. My father has bought a horse. My father and my mother. Thy father and thy mother. The king and the queen.

## EXERCISE VII.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

הּ, his; הִיא, her; בֵּן, a son; בְּנוֹ, his son; בְּנָהּ, her son; בַּת, a daughter; בָּתִּי, his daughter; בָּתָּהּ, her daughter; סֵפֶר, (sē-phēr) a book; סִפְרִי, my book; יָד, a hand; מַטֵּה, a staff: מְאֹד, very: מָכַר, he sold: מָכְרָה, she sold.

הַמֶּלֶךְ מָכַר שִׁדָּה: אָבִי קָנָה גֶן: בָּתִּי מָכְרָה סֵפֶר:  
אָבִי קָנָה מֵן הָאִישׁ הַסֵּפֶר אֲשֶׁר בְּיָדָהּ: הַמַּטֵּה אֲשֶׁר

בִּידוֹ גָדוֹל: הַסֵּפֶר אֲשֶׁר בִּידָה טוֹב מְאֹד: הַסֵּפֶר הַגָּדוֹל  
אֲשֶׁר קָנָה אָבִי: מְכָרָה אִמִּי: הָאִשָּׁה מְכָרָה בַּיִת וְגֵן:  
בָּנוּ וּבָתוּ הָיוּ בִּטְעָה: הוּא הָיָה בִּטְעָה וּבָנוּ הָיָה בִּבְיָת:  
הִיא הָיְתָה בֶּן וּבָתָה הָיְתָה בְּעִיר:

My book. His book. He bought a book.  
His city. His king. Her house and her gar-  
den. My hand and thy hand. The staff which  
(is) in my hand.

## EXERCISE VIII.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

מִן (מִ-), <i>from or of.</i>	עִם, <i>with or by.</i>
מִמֶּנִּי, <i>from or of me.</i>	עִמִּי, <i>with or by me.</i>
מִמֶּךָ, <i>from or of thee.</i>	עִמָּךְ, <i>with or by thee.</i>
מִמֶּנּוּ, <i>from or of him.</i>	עִמּוֹ, <i>with or by him.</i>
מִמֶּנָּה, <i>from or of her.</i>	עִמָּה, <i>with or by her.</i>

עַל, on, upon, by; כּוֹס, a cup; שֻׁלְחָן, a table;  
סוֹס, a horse.

אָבִי הָיָה עִם הַמֶּלֶךְ בְּבֵיתוֹ: אָבִיךָ הָיָה עִמִּי: אִמִּי  
הָיְתָה עִם הַמֶּלֶכָּה: כּוֹסֶה הָיָה עַל הַשֻּׁלְחָן: אָבִיךָ קָנָה  
הַסּוֹס מִמֶּנִּי: הַמֶּלֶךְ קָנָה הַסּוֹס מִמֶּנּוּ: הַכּוֹס אֲשֶׁר עַל  
הַשֻּׁלְחָן קָנְתָה אִמָּה מִמֶּנִּי: הַשֻּׁלְחָן וְהַכּוֹס קָנָה אָבִי  
מִמֶּךָ: הַיֶּלֶד הָיָה עִם אָמוֹ: הַשָּׂדֶה אֲשֶׁר קָנָה אָבִי גָדוֹל  
מְאֹד:

Thy father bought the cup. The child was  
with me. The horse was with him. His mother

was with him. She was with me. From me and from thee. My father bought the table from her.

## EXERCISE IX.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

אֶצֶל, ('ē-tsēl) near; אֵצְלִי, near me; אֶצְלָךְ, near thee; אֵצְלוֹ, near him; אֶצְלָהּ, near her; נוּ, our; אָבִינוּ, our father; עִירֵנוּ, our city; אָח, brother; אחות, sister; כֶּסֶף, (kě-sēph) money, or silver; הָאִישׁ הַזֶּה, this man.

הָאִישׁ הַזֶּה קָנָה סוּסִים: אָבִינוּ קָנָה סֵפֶר גָּדוֹל מִהָאִשָּׁה  
הַזֹּאת: אֲחִינוּ קָנָה מִטָּה מְאֹדָה: אֲחֹתִי הָיְתָה עִם  
אֲחֹתָךְ אֲשֶׁר בְּבֵיתָךְ: מְלִכְנוּ טוֹב מְאֹד: גַּם הַמֶּלֶכָה  
הָיְתָה טוֹבָה מְאֹד: הוּא הָאִישׁ אֲשֶׁר הָיָה בְּבֵיתִי: הַמֶּלֶךְ  
קָנָה הַבַּיִת אֲשֶׁר אֶצֶל הַמֶּגֶדֶל: עִירֵנוּ קִטְנָה מְאֹד: אָבִינוּ  
הָיָה בְּבֵית אֲשֶׁר אֶצֶל הַגֶּן הַזֶּה:

Our horse (*is*) good. Our father (*is*) good and our brother (*is*) great. This book. Our book. The book which belongs to thy brother (*is*) large and good. This house. In our house.

## EXERCISE X.

## VOCABULARY, AND SENTENCES FOR TRANSLATION.

אִמְכֶּן, *m.* בְּךָ, *f.* your; אָבִיכֶם, your father; אִמְכֶּן, your mother; בָּשֶׂר, meat; נָעַר, a lad, youth; נַעֲרָה, a damsel, lass; כִּי, for, because; אֵת, אֵת,

the ; אָל, לְ, at, to ; הֵלֵךְ, he walked, went ; אָכַל, he ate ; יָשַׁב, he dwelt, sat ; אֲנִי, us.

אֲבִיכֶם הֵלֵךְ עִם אָבִי אֶל-הַמֶּלֶךְ : הַנֶּעַר הָיָה אָכַל עִמָּנוּ ;  
אָחִי יָשַׁב בְּבֵית הָיָה אֲשֶׁר אָצֵל הָיָה : סוּסְכֶם טוֹב מְאֹד ;  
אֲחוּתְכֶן הָיְתָה עִמִּי בְּבֵית : הַנֶּעַר הָיָה וְהַנֶּעֱרָה הָיְתָה  
טוֹבִים מְאֹד : אָבִי מָכַר אֶת הַסּוּס הַטוֹב הָיָה : הַנֶּעַר  
אָכַל אֶת הַבָּשָׂר אֲשֶׁר הָיָה עַל הַשֻּׁלְחָן : הוּא הַנֶּעַר אֲשֶׁר  
יָשַׁב אָצֵלִי וְאָצֵל אֲחוּתִי :

Your father was in the house. The man bought the book. The son ate the meat which was on the table. The man who lived near me bought the field.

### EXERCISE XI.

#### VOCABULARY, AND SENTENCES FOR TRANSLATION.

אֲנִי, תֶּן, their ; סוּס הַמֶּלֶךְ, the horse of the king ;  
מֶלֶךְ הָעִיר, the king of the city ; סֵפֶר, their  
book ; מֶלֶכָם, their king ; דֶּרֶךְ, way, custom,  
etc. ; כֶּרֶם, a vineyard ; גֶּפֶן, a vine ; עֶבֶד, a ser-  
vant ; רָכַב, he rode ; שָׁמַר, he kept, he watched.

אָבִי אָכַל עַל שֻׁלְחָן הַמֶּלֶךְ : כֶּרֶם אָבִי גָדוֹל : וְכָרֶם  
אָבִי קָטָן : אָחִי יָשַׁב עַל הַשֻּׁלְחָן וְכוּס הַמֶּלֶךְ הָיָה  
בְּיָדוֹ : כֶּרֶם אֲשֶׁר אָצֵל כְּרָמִי קָנָה עֶבֶד הַמֶּלֶךְ : הַנֶּעַר  
הָיָה רָכַב עַל סוּס אָחִי : הָאִישׁ הָיָה שָׁמַר אֶת כֶּרֶם  
אָבִי : בֶּן-הַמֶּלֶךְ יָשַׁב אָצֵל אָבִיו הַמֶּלֶךְ : וְגַם רָכַב עַל

סוּם אָבִיו : עֲבָדְכֶם הָלַךְ בְּדֶרֶךְ הַמֶּלֶךְ : אָבִי קָנָה כוֹס  
וְשִׁלָּהֶנָּם : הָאִשָּׁה הַזֹּאת אָמַם :

The king rode upon his horse. Their book was good. Their house. Their servant. The table belonging to my father (*is*) large. The tower of the city, etc.

The following constitute all the *Prepositional Fragments*, or *Prefixes*:

- מ from, after, without, before, to, near.
- ש who, whom, which, until, that, because.
- ה this, the, which.
- ו and, or, but, even, yet, therefore.
- כ as, about, according to, like, when.
- ל to, unto, in, on, for, by, at, about.
- ב in, by, unto, on, with, near, about.

The *vowel-points* which should accompany the above letters depend upon the letter which they *precede*; examples of which have already been given; but as ו, the *copulative conjunction* (and hence it is called *vau conjunctive*), is more frequently used than any of the others, it may be proper to notice it again more particularly.

Its usual and regular vowel-point is the *Sheva*; but,

1. When it precedes a *guttural*, it takes the *corresponding vowel*; as וַאֲמַח.



2. When preceding a *tone-syllable* it frequently assumes the *Kamets*; as דוּר וְדוּר.

3. When before a *Yod* which would otherwise have a *Sheva*, it assumes the *Chirik-gadhol*, and the *י* becomes quiescent; as וַיְיָ.

4. When prefixed to a word beginning with one of the letters פ, מ, ו, ב, or before a word commencing with a *Sheva*, it takes the *Shurek*; as וּפָרַעַה, וּלְכָל.

5. When prefixed to the verb הָיָה, *he was*, it takes the *Seghol*; וַהֲיָיָה; and when prefixed to the verb חָיָה, *he lived*, it takes the *Chirik-katon*; as וַחֲיִי.

We may also remark here, that, besides the natural office of ו to indicate *union*, it serves also to change some verbal forms; and hence it is called *vau conversive*; to wit:

ו prefixed to *future* tenses, converts them to *perfect* tenses; and when prefixed to verbs in the *perfect* tense, it regularly converts them to the *future* tense; as

1. הָגִיד, he caused to tell; וַהֲגִיד, he will cause to tell.

2. יָבֹא, he will come; וַיָּבֹא, he has come.

When ו converts the past into the *future*, it takes for its vowel-point, *Sheva*; and when it converts the future into the *past*, it takes *Pat-tach*; and sometimes, before a guttural, it assumes *Kamets*.

*Particles.*—(מליות).

As Adverbs, Prepositions, Conjunctions, and Interjections in Hebrew correspond to the same parts of speech in English, we include them all under the above head; and that the student may with greater ease refer to any of them, they are given below, not in their separate, but in their alphabetical order.

<i>Conj.</i> Nevertheless, but yet.	אָבֵל
<i>Int.</i> Woe! oh! ah! alas!	אֶהָהָה
<i>Adv.</i> Either.	אוּ
<i>Int.</i> Woe to! fye! oh! ah! alas!	אוי אֶהָהָה
<i>Adv.</i> Peradventure.	אוֹלָי
<i>Adv.</i> Verily, truly.	אוֹלָם
<i>Conj.</i> Nevertheless, notwithstanding.	אוֹלָם
<i>Adv.</i> Then, at that time.	אָז אִי
<i>Int.</i> Woe! oh! ah! alas!	אָח
<i>Adv.</i> Back, behind.	אָחוֹר
<i>Adv.</i> Backward.	אָחוֹרָנִית
<i>Int.</i> Oh that! I wish!	אֶחָלִי אֶחָלִי
<i>Adv.</i> After, after that.	אַחֵר אֶחָרִי
<i>Prep.</i> After, behind.	אַחֵר אֶחָרִי
<i>Adv.</i> After that, after that time.	אַחֲרֵי־כֵן
<i>Adv.</i> One.	אַחַת
<i>Adv.</i> Slowly.	אַט
<i>Adv.</i> Where? at what place?	אֵי אֵיהָ
<i>Int.</i> Woe to! fye!	אֵי
<i>Adv.</i> How.	אֵיךְ

<i>Adv.</i> How? in what manner? also, as.	אֵיכָה
<i>Adv.</i> How? in what manner? alas!	אֵיכָה אֵיכָנָה
<i>Adv.</i> No, not.	אֵין אֵין
<i>Adv.</i> Where?	אֵיפֹה
<i>Adv.</i> Only, at least, but, except.	אֵדָּ
<i>Conj.</i> But, but yet.	אֵדָּ
<i>Adv.</i> Truly, verily.	אֵכֵן
<i>Adv.</i> Not.	אֵל
<i>Prep.</i> To, for, against it, in behalf.	אֵל
<i>Prep.</i> Beyond, over, against.	אֵל-עֵבֶר
<i>Prep.</i> Perhaps.	אֵלֹ
<i>Prep.</i> Towards, against, unto.	אֵלַי
<i>Int.</i> Woe is me!	אֵלַי
<i>A. C.</i> If, whether, since.	אֵם
<i>A. C.</i> If not, unless.	אֵם לֹא
<i>Int.</i> So be it.	אֵמֶן
<i>Adv.</i> Verily, truly.	אֵמֶנֶם
<i>Adv.</i> Truly, indeed, verily.	אֵמֶת
<i>Adv.</i> Where.	אֵן אֵנָה
<i>Int.</i> I pray, beseech, entreat.	אֵנָה
<i>Conj.</i> Also.	אֵף
<i>Adv.</i> Much more, much less.	אֵף-כִּי
<i>Prep.</i> Near, beside.	אֵצֶל
<i>Prep.</i> That, because, since.	אֵשֶׁר
<i>Adv.</i> Yesterday.	אֵחְמוֹל
<i>Prep.</i> Because of, for the sake of.	בְּגַלַּל
<i>Prep.</i> In, near by, by reason of.	בְּדִי
<i>Int.</i> I pray, beseech, entreat.	בִּי
<i>Prep.</i> Between.	בֵּין

<i>Adv.</i> Inside, within.	בֵּית בֵּית
<i>Adv.</i> As, in like manner.	כֵּן כֵּן
<i>Adv.</i> After such manner.	כֵּן כֵּן
<i>Adv.</i> Then, not, before, hereupon.	כֵּן כֵּן
<i>Adv.</i> No, not.	בֶּל בֶּל
<i>Prep.</i> Without.	בִּלְאֵ בִּלְאֵ
<i>A. P.</i> Not, without.	בִּלְאֵ בִּלְאֵ
<i>A. P.</i> Excepting, beside, saving.	בִּלְעָדֵי בִּלְעָדֵי
<i>Adv.</i> Not, besides, unless, excepting.	בִּלְתִּי בִּלְתִּי
<i>Prep.</i> Without.	בִּלְתִּי בִּלְתִּי
<i>Prep.</i> Because of, for the sake of.	בְּעִבּוּר בְּעִבּוּר
<i>Conj.</i> Because, for that.	בְּעִבּוּר בְּעִבּוּר
<i>Conj.</i> Also.	וְגַם וְגַם
<i>Conj.</i> Although, even.	וְגַם כִּי וְגַם כִּי
<i>Int.</i> Here! behold!	הִיא הִיא
<i>Int.</i> Ha! ha! oh!	הָאֵחַ הָאֵחַ
<i>Adv.</i> Whether, truly.	הָאֵם הָאֵם
<i>Int.</i> Come on, go to, well, prepare.	הִבֵּה הִבֵּה
<i>Int.</i> Woe! ah! as.	הִיא הִיא
<i>Int.</i> Woe to! fye!	הִיא הִיא
<i>Int.</i> Ho! hark ye!	הִיא הִיא
<i>Adv.</i> To-day, this day, at this time.	הַיּוֹם הַיּוֹם
<i>Adv.</i> How?	הֵךְ הֵךְ
<i>Adv.</i> Beyond, on the further side.	הַלְּאַחַד הַלְּאַחַד
<i>Adv.</i> Hither.	הַלּוֹם הַלּוֹם
<i>Int.</i> Lo! behold! observe!	הֵן הֵן
<i>Adv.</i> Hither, here.	הֵנָּה הֵנָּה
<i>Adv.</i> Much, many.	הַרְבֵּה הַרְבֵּה
<i>Conj.</i> Although.	וְגַם וְגַם

<i>Adv.</i> Together, i.e. united together.	יחד יחדיו
<i>Adv.</i> As soon as.	כְּאִשֶּׁר
<i>Adv.</i> Long ago, formerly.	כְּבָר
<i>Adv.</i> So, even so, as.	כֵּה
<i>Conj.</i> Although, because, for that.	כִּי
<i>Adv.</i> But if.	כִּי אִם
<i>Conj.</i> But.	כִּי-אִם
<i>Adv.</i> So, even so, as.	כֵּה
<i>Adv.</i> As, in like manner.	כְּמוֹ כְּמוֹ-כֵן
<i>Adv.</i> So, thus.	כֵּן
<i>Adv.</i> No, not.	לֹא
<i>Conj.</i> Not so.	לֹא-כֵן
<i>Adv.</i> Only, excepting.	לְבַד
<i>Adv.</i> Perhaps.	לּוֹ
<i>Conj.</i> Perhaps, if.	לּוֹ
<i>Int.</i> Pray, beseech, entreat.	לּוֹ
<i>Int.</i> O that! I wish.	לּוֹא
<i>Conj.</i> Not, unless, but, that.	לֹא-אִלָּא
<i>Conj.</i> Therefore.	לְכֵן
<i>Adv.</i> Why, wherefore.	לְמַה
<i>Prep.</i> Because of, for the sake of.	לְמַעַן
<i>Conj.</i> Because, for that.	לְמַעַן
<i>Prep.</i> Before.	לְפָנַי
<i>Adv.</i> Before, formerly.	לְפָנַיִם
<i>Adv.</i> Very much, greatly, earnestly.	מְאֹד
<i>Adv.</i> From whence?	מֵאֵינִי
<i>Adv.</i> From inside.	מִבֵּית מִבֵּית
<i>Prep.</i> Without me.	מִבְּלִי
<i>Adv.</i> Why? wherefore?	מַדּוּעַ

<i>Prep.</i> Thenceforth, thereupon.	מִיָּד
<i>Adv.</i> Hastily, quickly, swiftly.	מֵהֵר מְהֵרָה
<i>Prep.</i> Against, over against.	מִלְּפָנֶיךָ
<i>Adv.</i> From without.	מִחוּץ
<i>Adv.</i> To-morrow.	מָחָר מִחָרָת
<i>Adv.</i> O that! I wish.	מִי יָדוּן
<i>Adv.</i> Bottom, below.	מִטָּה
<i>Prep.</i> Excepting, beside, saving.	מִלְּבַד
<i>Adv.</i> From below.	מִלְּמַטָּה
<i>Adv.</i> From above.	מִלְּמַעְלָה
<i>Prep.</i> Near to, towards, over against.	מִלְּפָנֶיךָ
<i>Adv.</i> Heretofore, formerly.	מִלְּפָנֶיךָ
<i>Prep.</i> Against, over against.	מִמּוֹל
<i>Adv.</i> On the morrow.	מִמָּחָרָת
<i>Prep.</i> From, out of, by, of.	מִן מִנִּי
<i>Prep.</i> On the side, over against.	מִמַּעַבֵּר
<i>Adv.</i> Less, a little.	מֵעַט
<i>Adv.</i> By little and little, by degrees.	מֵעַט מֵעַט
<i>Adv.</i> Above.	מֵעַל מֵעֲלָה
<i>Adv.</i> From hence, from here.	מִפֶּה מִשָּׁם
<i>Prep.</i> Because of, for the sake of.	מִשְׁנֵי
<i>Adv.</i> In time past, anciently.	מִקְדָּם
<i>Adv.</i> From thence.	מִשָּׁם
<i>Adv.</i> When.	מִתִּי
<i>Int.</i> I pray! beseech! entreat!	נָא
<i>Prep.</i> Before, opposite.	נֶגֶד
<i>Prep.</i> Against, opposite.	נֹכַח
<i>Adv.</i> Eternal, for ever.	נֶצַח
<i>Prep.</i> Round about.	סָבִיב

<i>Prep.</i> Over, past, beside.	עֵבֶר
<i>Adv.</i> A Hebrew woman.	עִבְרִית
<i>Prep.</i> Unto, up to, even to.	עַד
<i>Adv.</i> Until.	עַד-אֵם
<i>Adv.</i> Till, when.	עַד-אֵן
<i>Adv.</i> Thus far, to this time.	עַד-הֵנָּה
<i>Adv.</i> Until that.	עַד-כִּי
<i>Prep.</i> Thus far, to this time.	עַד-כֵּן
<i>Adv.</i> How long?	עַד-מָה עַד-מָתִי
<i>Prep.</i> Unto, up to, even to.	עַדִּי
<i>Adv.</i> As yet, hitherto.	עוֹד
<i>Adv.</i> Always, perpetually.	עוֹלָם
<i>Prep.</i> Over head, above, upon, near.	עַל עֲלֵי
<i>Prep.</i> On the side, over against.	עַל-עֵבֶר
<i>Conj.</i> Therefore.	עַל-כֵּן
<i>Prep.</i> With, in conjunction with.	עִם עִמָּדִי
<i>Prep.</i> Near to, towards, over against.	עִמָּת
<i>Adv.</i> At present, now.	עַתָּה
<i>Conj.</i> Because, for that.	עַקֵּב
<i>Adv.</i> Here.	פֹּה פֹּה
<i>Adv.</i> Lest.	פֶּן
<i>Adv.</i> Before, heretofore, formerly.	פְּנִים
<i>Adv.</i> Suddenly, unlooked for.	פְּתָאוֹם
<i>Adv.</i> In time past, a good while ago.	קֹדֶם
<i>Adv.</i> Much, many.	רַב
<i>Adv.</i> Momentary, in an instant, suddenly.	רֹגֵעַ
<i>Adv.</i> Emptily, foolishly.	רִיקָם
<i>Adv.</i> Vainly, in vain.	שׁוּא
<i>Adv.</i> Third.	שְׁלִישִׁית

<i>Adv.</i> The day before yesterday.	שָׁלְשׁוֹם
<i>Adv.</i> There, thither.	שָׁם שָׁמָּה
<i>Adv.</i> Second, again.	שֵׁנִית
<i>Adv.</i> Under, underneath, instead of.	תַּחַת
<i>Adv.</i> Yesterday.	תָּמול
<i>Adv.</i> Always, continually.	תָּמִיד

From the preceding particles, the following have pronominal affixes.

### 1. אֵין not.

- |       |                      |                  |
|-------|----------------------|------------------|
| 1. c. | אֵינִי not I.        | אֵינָנוּ not us. |
| 2. {  | m. אֵינְךָ not thou. | אֵינְכֶם not ye. |
| f.    | אֵינְךָ not thou.    | אֵינְכֶן not ye. |
| 3. {  | m. אֵינּוּ not he.   | אֵינֶם not them. |
| f.    | אֵינָהּ not she.     | אֵינָן not them. |

### 2. כְּמוֹ like us.

- |       |                        |                      |
|-------|------------------------|----------------------|
| 1. c. | כְּמוֹנִי like me.     | כְּמוֹנֵנוּ like us. |
| 2. {  | m. כְּמוֹךָ like thee. | כְּמוֹכֶם like you.  |
| f.    | כְּמוֹךָ like thee.    | כְּמוֹכֶן like you.  |
| 3. {  | m. כְּמוֹהוּ like him. | כְּמוֹהֶם like them. |
| f.    | כְּמוֹהָ like her.     | כְּמוֹהֶן like them. |

### 3. נֶגְדִי before me.

- |       |                           |                         |
|-------|---------------------------|-------------------------|
| 1. c. | נֶגְדִי before me.        | נֶגְדֵנוּ before us.    |
| 2. {  | m. נֶגְדְּךָ before thee. | נֶגְדֵיכֶם before you.  |
| f.    | נֶגְדְּךָ before thee.    | נֶגְדֵיכֶן before you.  |
| 3. {  | m. נֶגְדּוֹ before him.   | נֶגְדֵיהֶם before them. |
| f.    | נֶגְדֶּהּ before her.     | נֶגְדֵיהֶן before them. |



## 4. עִם with.

- |    |    |                    |                    |
|----|----|--------------------|--------------------|
| 1. | c. | עִמִּי with me.    | עִמָּנוּ with us.  |
| 2. | m. | עִמָּךְ with thee. | עִמָּכֶם with you. |
|    | f. | עִמְּךְ with thee. | עִמָּכֶן with you. |
| 3. | m. | עִמּוֹ with him.   | עִמָּם with them.  |
|    | f. | עִמָּהּ with her.  | עִמָּן with them.  |

The following Paradigm, on account of its very frequent use, should be well understood.

SUBSTANTIVE VERB. — (הָיָה, *to be*).

## INDICATIVE MOOD. — PRETER TENSE.

## Singular.

## Plural.

- |    |    |                     |                  |
|----|----|---------------------|------------------|
| 1. | c. | הָיִיתִי I was.     | הָיוּ we were.   |
| 2. | m. | הָיִיתָ thou wast.  | הָיוּ ye were.   |
|    | f. | הָיִיתְּ thou wast. | הָיוּ ye were.   |
| 3. | m. | הָיָה he was.       | הָיוּ they were. |
|    | f. | הָיְתָה she was.    | הָיוּ they were. |

## FUTURE TENSE.

## Singular.

- |    |    |   |
|----|----|---|
| 1. | c. | אֶהְיֶה, אֵהָיִי I shall or will be.      |
| 2. | c. | תִּהְיֶה, תֵּהָיִי thou shalt or wilt be. |
| 3. | m. | יִהְיֶה, יֵהָיִי he shall or will be.     |
|    | f. | תִּהְיֶה, תֵּהָיִי she shall or will be.  |

## Plural.

- |    |    |  |
|----|----|--|
| 1. | c. | נִהְיֶה, נֵהָיִי we shall or will be.        |
| 2. | m. | תִּהְיוּ ye shall or will be.                |
|    | f. | תִּהְיֶינָה, תֵּהָיוּ ye shall or will be.   |
| 3. | m. | יִהְיוּ they shall or will be.               |
|    | f. | תִּהְיֶינָה, תֵּהָיוּ they shall or will be. |

## INFINITIVE.

הֵי, הִיּוֹת being.

## IMPERATIVE MOOD.

Singular.

Plural.

2. { *m.* הֵי be thou.      הֵי be ye.  
       *f.* הִי be thou.      הִינָה be ye.

## PRESENT PARTICIPLE.

Singular.

Plural.

3. { *m.* הֵה he is.      הֵים they are.  
       *f.* הִה she is.      הִיּוֹת they are.

REMARKS. — It will be observed from the above Paradigm, that it has no *form* for the *present* tense, the Hebrews dividing all time into *past* or *future*; when, therefore, this verb was *omitted*, the *present* tense was usually intended, it being *implied* in the noun or pronoun expressed; thus אֲנִי, I (*am*); אַתָּה, thou (*art*); הוּא, he (*is*); הוּא טוֹב, he (*is*) good; but when the verb was *expressed*, its tense was usually past or future, like other verbs.

When *continued existence*, *being*, or *acting*, was to be indicated, recourse was had to the *Participles*, as we shall show when we come to treat of the Participle as connected with a regular verb.

We may remark further, that *present* time may be expressed by the impersonal verb יֵשׁ, *there is*, or *there exists*; this word (יֵשׁ) is a verbal noun, or substantive verb, expressing the idea of *duration*, or *active existence*: and being impersonal, it is always used absolutely; that is, subject to no change as regards gender, number, or person; hence it may be rendered, *it was*, *there was*, *he was*, *is*, *will be*, or *shall exist*, *they were*, *will be*, etc.; thus, יֵשׁ אֲנִי, *I am*; יֵשְׁךָ, *thou art*; יֵשׁוֹ, *he is*; יֵשְׁכֶם, *you are*; יֵשׁ הָדָד יֵשׁר, *there is*, or *exists a right way*; יֵשׁ נָבִי בְּרִשְׁרָאֵל, *there is*, or *exists a prophet in Israel*; יֵשׁ צְדִיקִים, *there are righteous men*.

The corresponding *negative* to יֵשׁ is אֵין, *non-existence*; this word is formed from אֵין, which, in construction with a following noun, becomes אֵין, and is thus used as an *impersonal verb*; as, *there is not*; *there was not*; *there were not*, etc. It also, like יֵשׁ, takes the pronominal suffixes (which we see, in the preceding table, No. 1).

In regard to the word יָשׁ, it affords a field sufficiently vast for etymological researches; its equivalent in Chaldaic אַיִר corresponds exactly to אֵשׁ, by the natural change of the ש into ח. It is also necessary to observe the affinity of the word יָשׁ with אֵשׁ, *fire*, symbol of active existence, which appertains to אֵשׁ and to יָשׁ, in the same manner as the Greek *ἔσθ'α* does to the verbal form *ἐστί, is*, etc.

### *He interrogative.*

The letter ה is used as an interrogative prefix, to verbs, nouns, or particles, and corresponds to the English word *whether*; as whether am I, etc.; or to the Latin *an? num?*

It usually takes the Chateph-Pattach for its vowel-point; as הֲלֹא, *is it not?* הֲיֵשׁ בָּהּ עֵץ, *whether there be wood in it?*

But when the ה precedes a *guttural*, it takes simply a Pattach; as הֲיֵתָּה, *is it time?* and when preceding a letter usually with a *Sheva*, the ה has a *Pattach*; and the *Sheva* letter a *Chateph-Pattach*; as הֲבִרְכָּהּ, *is there a blessing?* the *Sheva* letter, however, often does not take the *Chateph-Pattach*, but simply retains its *Sheva*; as הֲכִזְוִנָּהּ, *whether as a harlot* (Gen. xxxiv. 31); and frequently the initial letter receives a *Dagesh*; as הֲלִיבָן (Gen. xvii. 17).

From the above use of the letter ה it is called *the Interrogative*.

### *He directive, or He local.*

The letter ה is often added to the *end* of *nouns* to denote *locality*, or *direction towards*

the object which the noun denotes ; thus אֶרֶץ, *towards the land* ; חֶרֶן, *towards Charan* ; נֶגֶב, *southward* ; יָם, *westward* ; בֵּיתָה, *homeward* ; and hence it is called, *He directive*, or *He local*.

REMARK — The ה local, or directive, is represented in Greek by the finals -δε, -σε, -ζε ; as οἶκονδε, πόσσε, ἀλλοζε, Ἀθήναζε.

*The Verb.* — (פַּעַל, *an act*).

As in all other languages, so in the Hebrew, the *Verb* is considered the most important part of speech ; it is the soul and life of discourse, and is the only word which expresses the relation between the subject and the attribute in order to pronounce a *judgment*, and to form a *proposition* ; and being, as they are, mostly *primitive* words, they are the source whence nearly all the other words in the language are derived.

A Verb generally consists of *three* radical letters ; the *first* having a Kamets (ֿ), and the *second* a Pattach (ֿ) ; as קָטַל ; sometimes the second radical has a Tsere (ֿ) ; as יָשַׁן ; and sometimes a Cholem (וֿ) ; as קָטַן ; but when the *third* radical is either א or ה, then the *second* also has (ֿ) ; as מָצַח, גָּלָה.

A Verb is either *regular* or *irregular*.

*Regular* Verbs comprise all those that retain the *three letters* of their root *unchanged* throughout all their conjugations.

*Irregular Verbs* are those whereof *one* or *two* of the root letters undergo a *change* in some of their conjugations.

They are of two kinds, *Defective* and *Quiescent*.

Those *defective* lose *one* letter of the root in some of the conjugations; which, however, is generally compensated by a *Dagesh-forte*.

The *Quiescents* are those that have one of the mutes י, ה, ה, א, to form the root of the verb; and when the root contains *two* of these mutes, as אֶפֶה, the verb is *doubly* irregular in its conjugation. The peculiarities of verbs with *gutturals* respect only their *vowels*.

Hebrew Verbs admit of *seven* Species, or Conjugations, called בְּנֵינִים, *structures*; viz. a *Simple active* with its *passive*; an *Intensive active* with its *passive*; a *Causative active* with its *passive*, and a *Reflexive*; all which are distinguished from each other by different *names* and *characteristic marks*; as

1. פָּעַל, *he wrought*, and is called קָל, i.e. *light*; because it is simple in its signification, and not burdened with any characteristic marks.
2. נִפְעַל, *he was wrought upon*; characterized by the prefix נִ, or by a *Dagesh* in the *first* radical.
3. פִּעֵל, *he wrought diligently*; characterized by a *Dagesh* in the *second* radical; as לִפֵּד.

4. **פָּעַל**, *he was diligently wrought upon*; characterized by a (ְ) under the *first* radical, and a Dagesh in the *second*; as **לָמַד**.
5. **הִפְעִיל**, *he caused another to work*; characterized for the most part by a ה prefix, and a י inserted between the *second* and *third* radicals.
6. **הִפְעִיל**, *he was caused to work*; characterized by a (ְ) under the *first* radical, and (ִ) or (ֶ) under the prefix.
7. **הִתְפַּעֵל**, *he wrought upon himself*; characterized by the syllable הִת prefixed, and a Dagesh in the *second* radical; as **הִתְלַמֵּד**.

When the *first* radical of the verb is a sibilant (ס, צ, ש, ), the ה of the syllable הִת changes place with the sibilant letter; as **הִשְׁתַּמְּרִי** instead of **הִתְשַׁמְּרִי**. Before a צ, the ה is changed into its cognate ט; as **הִתְצַדֵּק** for **הִתְטַדֵּק**.

The techincal names of the seven Conjugations are severally derived from the verb **פָּעַל**, as given above, and are as follows:

- |              |                 |
|--------------|-----------------|
| 1. Kāl,      | 5. Hīph-īl',    |
| 2. Nīph-āl', | 6. Hōph-āl',    |
| 3. Pī-ēl',   | 7. Hīth-pā-ēl'. |
| 4. Pū-āl',   |                 |

Moreover, from the *three* letters composing this same verb **פָּעַל**, grammarians have given a *name* to the several radical letters of every

verb; calling the first, *Pe*; the second, *Ayin*; and the third, *Lamed*; corresponding, as you will observe, to the *three* letters in the above verb. These technical expressions are always made use of in speaking of the different sorts of verbs.

Thus, when we say a verb is פ"ן, *Pe Nun*, א"פ, *Pe Aleph*; or י"פ, *Pe Yod*, we mean that it is a verb, the *first* radical of which is נ, א, or י; as נָתַן, אָמַר, יָשַׁב; in like manner, ע"ו, *Ayin Vau*, means a verb, whose *middle* radical is ו; as קָרַם; so too, ל"ה, *Lamed He*, or ל"א, *Lamed Aleph*, means a verb whose *last* radical is ה or א; as מָצָא, גָּלָה.

But it must be particularly noticed, that ע"ע, *Ayin Geminatum* (*Ayin doubled*), does not mean that the *second* radical is ע, but that the *second* and *third* are alike; as סָבַב, etc.

REMARKS.—There are but few verbs whose signification will admit of their being used in *all* the Conjugations.

There are but *Three Moods*; viz. the *Indicative*, the *Infinitive*, and the *Imperative*; all which correspond to the same Moods in English.

To express a *Subjunctive* or *Optative* idea, a distinct word is prefixed; if a *wish* or *desire* is to be indicated, the words לִיָּאֵל לִי, are used; but when anything like *apprehension* is to be indicated, the particle פֶּן is made use of; as פֶּן תָּמוּתוּן, *lest ye die!*

There are *three Tenses*; the *Past*, *Present*, and the *Future*.

The *Present Tense* is, for the most part, *participial*, having the *personal pronoun* or *noun* attached to it; as אֲנִי לֹמֵד, *I am learning*; אַתָּה לֹמֵד, *thou art learning*; הָאִישׁ הַלֵּךְ, *the man is walking*.

There are *two Numbers*; the *Singular* and the *Plural*.

There are *three Persons*; the *First*, *Second*, and *Third*.

There are *two Genders*; the *Masculine* and *Feminine*: except the first person singular and plural in both the *Preterite* and *Future*, and the third person plural in the *Preterite* which are *common*.

There are *two Participles*; an *Active* and a *Passive*; the *Active* is called Bē-nō-nī Pō-ēl; and the *Passive* is called Bē-nō-nī Pâ-ûl.

They are called *Participles*, because they *participate* in the nature both of a *noun* and of a *verb*; being *declined* by *gender* and *number*, like the *former*; and denoting an *action*, or *being acted upon*, as the latter.

The *Active forms* have both the Bē-nō-nī Pō-ēl and Pâ-ûl; but the *Passive forms* have only the Bē-nō-nī Pō-ēl.

The principal use of the *Participle* is to express the various relations of *time*; as the *past*,



the *present*, and the *future*; though it most frequently has the *present* signification.

The different *numbers*, *persons*, and *genders*, are formed by *prefixing* and *affixing* parts of the *primitive pronouns* to the *root* of the verb.

The manner of their annexation is exhibited in the following table; where the *dots* represent the *root*, which generally consists of *three* letters; as לָמַד, *he did learn*; לָמְדָה, *she did learn*; לָמַדְתָּ, *thou didst learn*, (m.); לָמַדְתְּ, *thou didst learn*, (f.); לָמַדְתִּי, *I did learn*, (c.), etc.

		Preterite.	Future.	Imperative.
<i>Singular.</i>				
1.	c. I	לָמַדְתִּי...	...לֵמַד	
2.	{ m. thou	לָמַדְתָּ...	...לֵמַד	
	{ f. thou	לָמַדְתְּ...	לֵמְדִי...	לֵמְדִי...
3.	{ m. he	—	...יֵלֵךְ	
	{ f. she	לָמַדְתָּ...	...לֵמַד	
<i>Plural.</i>				
1.	c. we	לָמַדְנוּ...	...נֵלֵךְ	
2.	{ m. ye	לָמַדְתֶּם...	לֵמְדוּ...	לֵמְדוּ...
	{ f. ye	לָמַדְתֶּן...	לֵמְדוּ or לֵמְדִי...	לֵמְדוּ or לֵמְדִי...
3.	{ m. they	לָמַדְוּ...	יֵלְכוּ...	
	{ f. they	לָמַדְוּ...	לֵמְדוּ or לֵמְדִי...	

## PARTICIPLE.

		<i>Singular.</i>		<i>Plural.</i>	
		Present.	Passive.	Present.	Passive.
2.	{ m.	—	—	לֹמֵד...	לֹמֵד...
	{ f.	לֹמֶדֶת..., לֹמֶדֶת...	לֹמֶדֶת...	לֹמֶדֶת...	לֹמֶדֶת...

## PARADIGMS OF THE REGULAR VERB.

We will now take the verb לָמַד, (*he learned*), and carry it through the *seven voices*, or *conjugations*. In all cases where the accent does not fall on the last syllable the *accent mark* is placed on the *tone-syllable*; thus giving the key to the proper pronunciation throughout.

It will be observed, that the third person singular preterite is used first; and for this reason: that it is the *root* of the whole verb, and also its simplest form, having neither *affix* nor *prefix*.

Every *regular verb* is conjugated according to the following *Paradigms*.

## 1. PARADIGM KAL.

INDICATIVE MOOD. — PRETERITE TENSE.

Singular.

- לָמַד he did learn.  
 לָמְדָה she did learn.  
 לָמַדְתָּ thou didst learn.  
 לָמַדְתָּ thou didst learn.  
 לָמַדְתִּי I did learn.

Plural.

- לָמְדוּ they did learn.  
 לָמַדְתֶּם ye did learn.  
 לָמַדְתֶּן ye did learn.  
 לָמַדְנוּ we did learn.

## FUTURE TENSE.

## Singular.

אֶלְמוֹד	I shall or will learn.
תֵּלְמוֹד	thou shalt or wilt learn.
תִּלְמוֹדִי	thou shalt or wilt learn.
יֵלְמוֹד	he shall or will learn.
תֵּלְמוֹד	she shall or will learn.

## Plural.

נֵלְמוֹד	we shall or will learn.
תֵּלְמוֹדוּ	ye shall or will learn.
תִּלְמוֹדֵנָה	ye shall or will learn.
יֵלְמוּ	they shall or will learn.
תִּלְמוֹדֵנָה	they shall or will learn.

## IMPERATIVE MOOD.

## Singular.

## Plural.

לְמוֹד	learn thou.	לְמוֹדוּ	learn ye.
לְמוֹדִי	learn thou.	לְמוֹדֵנָה	learn ye.

## INFINITIVE MOOD.

לְמוֹד	to learn.	(absolute.)
לְמוֹד	to learn.	(construct.)

## PARTICIPLE ACTIVE, or BENONI POEL.

## Singular.

לֹמֵד	he is learning.
לֹמֶדֶת or לֹמֶדֶת	she is learning.

## Plural.

לֹמְדִים	they are learning.
לֹמְדוֹת	they are learning.

NOTE 1.— The first and second persons are formed by prefixing their respective *pronouns* ; as אָנִי לֹמֵד, *I am learning* ; אַתָּה לֹמֵד, *thou art learning*, etc.

NOTE 2.— The word *Benoni* (בִּינוּנִי) means *intermediate*, because it expresses the *intermediate* time between the *past* and *future* ; i.e. the *present*.

## PARTICIPLE PASSIVE, OR BENONI PAUL.

Singular.

לְמוֹד he is learned.

לְמוֹדָה she is learned.

Plural.

לְמוֹדִים they are learned.

לְמוֹדוֹת they are learned.

## 2. PARADIGM NIPHAL.

## INDICATIVE MOOD. — PRETERITE TENSE.

Singular.

נִלְמַד he was taught.

נִלְמְדָה she was taught.

נִלְמַדְתָּ thou wast taught.

נִלְמַדְתָּ thou wast taught.

נִלְמַדְתִּי I was taught.

Plural.

נִלְמְדוּ they were taught.

נִלְמְדֶם ye were taught.

נִלְמְדֶן ye were taught.

נִלְמַדְנוּ we were taught.

## FUTURE TENSE.

## Singular.

אֶלְמַד I shall or will be taught.  
 תִּלְמַד thou shalt or wilt be taught.  
 תִּלְמְדִי thou shalt or wilt be taught.  
 יִלְמַד he shall or will be taught.  
 תִּלְמַד she shall or will be taught.

## Plural.

נִלְמַד we shall or will be taught.  
 תִּלְמְדוּ ye shall or will be taught.  
 תִּלְמְדֶנָּה ye shall or will be taught.  
 יִלְמְדוּ they shall or will be taught.  
 תִּלְמְדֶנָּה they shall or will be taught.

## IMPERATIVE MOOD.

## Singular.

## Plural.

הִלְמַד be thou taught. הִלְמְדוּ be ye taught.  
 הִלְמְדִי be thou taught. הִלְמְדֶנָּה be ye taught.

## INFINITIVE MOOD.

הִלְמַד being taught. (absolute.)  
 הִלְמֵד being taught. (construct.)

## PRESENT PARTICIPLE.

## Singular.

נִלְמָד being taught.  
 נִלְמָדָה or נִלְמָדָה being taught.

## Plural.

נִלְמְדִים being taught.  
 נִלְמְדוֹת being taught.

## 3. PARADIGM PIEL.

## INDICATIVE MOOD. — PRETERITE TENSE.

## Singular.

לָמַד	he did teach diligently.
לָמְדָה	she did teach diligently.
לָמַדְתָּ	thou didst teach diligently.
לָמַדְתְּ	thou didst teach diligently.
לָמַדְתִּי	I did teach diligently.

## Plural.

לָמְדוּ	they did teach diligently.
לָמַדְתֶּם	ye did teach diligently.
לָמַדְתֶּן	ye did teach diligently.
לָמַדְנוּ	we did teach diligently.

## FUTURE TENSE.

## Singular.

אֶלְמַד	I shall or will teach diligently.
תִּלְמַד	thou shalt or wilt teach diligently.
תִּלְמְדִי	thou shalt or wilt teach diligently.
יִלְמַד	he shall or will teach diligently.
תִּלְמַד	she shall or will teach diligently.

## Plural.

נִלְמַד	we shall or will teach diligently.
תִּלְמְדוּ	ye shall or will teach diligently.
תִּלְמְדֶנָּה	ye shall or will teach diligently.
יִלְמְדוּ	they shall or will teach diligently.
תִּלְמְדֶנָּה	they shall or will teach diligently.

## IMPERATIVE MOOD.

## Singular.

לִמֹּד teach thou diligently.

לִמְדִי teach thou diligently.

## Plural.

לִמְדוּ teach ye diligently.

לִמְדֶנָּה teach ye diligently.

## INFINITIVE MOOD.

לִמֹּד to teach diligently. (absolute.)

לִמְדוֹ to teach diligently. (construct.)

## PRESENT PARTICIPLE.

## Singular.

מְלַמֵּד he is teaching diligently.

מְלַמֶּדֶה or מְלַמֶּדֶת she is teaching diligently.

## Plural.

מְלַמְּדִים they are teaching diligently.

מְלַמְּדוֹת they are teaching diligently.

## 4. PARADIGM PUAL.

## INDICATIVE MOOD. — PRETERITE TENSE.

## Singular.

לִמַּד he was taught diligently.

לִמְּדָה she was taught diligently.

לִמְּדָתָ thou wast taught diligently.

לִמְּדָתָּ thou wast taught diligently.

לִמְּדָתִי I was taught diligently.

## Plural.

לְמַדּוּ they were taught diligently.  
 לְמַדְתֶּם ye were taught diligently.  
 לְמַדְתִּין ye were taught diligently.  
 לְמַדְנוּ we were taught diligently.

## FUTURE TENSE.

## Singular.

אֶלְמַד I shall or will be taught diligently.  
 תֵּלְמַד thou shalt or wilt be taught diligently.  
 תֵּלְמְדִי thou shalt or wilt be taught diligently.  
 יֵלְמַד he shall or will be taught diligently.  
 תֵּלְמַד she shall or will be taught diligently.

## Plural.

נִלְמַד we shall or will be taught diligently.  
 תֵּלְמְדוּ ye shall or will be taught diligently.  
 תֵּלְמְדֶנָּה ye shall or will be taught diligently.  
 יֵלְמְדוּ they shall or will be taught diligently.  
 תֵּלְמְדֶנָּה they shall or will be taught diligently.

## IMPERATIVE MOOD.

Not used.

NOTE.—The Imperative Mood, in *Passive* conjugations, is seldom used; for in such conjugations the *action* not originating with the *subject* of the verb, there would be a manifest impropriety in *addressing* the subject imperatively. It is true, *Niphal* possesses this mode, but it uses it with a *reflexive* as well as passive signification.

## INFINITIVE MOOD.

לְמֹד to be taught diligently, (absolute.)  
 לְמֹד to be taught diligently. (construct.)



## PRESENT PARTICIPLE.

Singular.

מִלְמַד he is taught diligently.

מִלְמֶדֶת or מִלְמָדָה she is taught diligently.

Plural.

מְלַמְּדִים they are taught diligently.

מְלַמְּדוֹת they are taught diligently.

## 5. PARADIGM HIPHIL.

## INDICATIVE MOOD.—PRETERITE TENSE.

Singular.

הִלְמִיד he caused to teach.

הִלְמִידָה she caused to teach.

הִלְמִידְתָּ thou causedst to teach.

הִלְמִידְתָּ thou causedst to teach.

הִלְמִידְתִּי I caused to teach.

Plural.

הִלְמִידוּ they caused to teach.

הִלְמִידְתֶּם ye caused to teach.

הִלְמִידְתֶּן ye caused to teach.

הִלְמִידְנוּ we caused to teach.

## FUTURE TENSE.

Singular.

אֶלְמִיד I shall or will cause to teach.

תִּלְמִיד thou shalt or wilt cause to teach.

תִּלְמִידָה thou shalt or wilt cause to teach.

יִלְמִיד he shall or will cause to teach.

תִּלְמִידָה she shall or will cause to teach.

## Plural.

- נִלְמִיד we shall or will cause to teach.  
 תִּלְמִידוּ ye shall or will cause to teach.  
 תִּלְמִדְנָה ye shall or will cause to teach.  
 יִלְמִדוּ they shall or will cause to teach.  
 יִלְמִדְנָה they shall or will cause to teach.

## INFINITIVE MOOD.

- הִלְמִיד to cause to teach. (absolute.)  
 הִלְמִיד to cause to teach. (construct.)

## IMPERATIVE MOOD.

## Singular.

- הִלְמִד cause thou to teach.  
 הִלְמִידִי cause thou to teach.

## Plural.

- תִּלְמִדִי cause ye to teach.  
 תִּלְמִדְנָה cause ye to teach.

## PRESENT PARTICIPLE.

## Singular.

- מְלִמִּיד he caused to teach.  
 מְלִמֶּדֶת or מְלַמֶּדֶת she caused to teach.

## Plural.

- מְלַמְּדִים they caused to teach.  
 מְלַמְּדוֹת they caused to teach.

NOTE. — In Gen. iii. 21, the verb יִלְבָּשׁ is in Hiphil, and should read, “caused to clothe them,” instead of “clothed them.”

## 6. PARADIGM HOPHAL.

## INDICATIVE MOOD. — PRETERITE TENSE.

## Singular.

הִלְמֵד he caused to be taught.  
 הִלְמְדָה she caused to be taught.  
 הִלְמַדְתָּ thou causedst to be taught.  
 הִלְמַדְתָּ thou causedst to be taught.  
 הִלְמַדְתִּי I caused to be taught.

## Plural.

הִלְמְדוּ they caused to be taught.  
 הִלְמַדְתֶּם ye caused to be taught.  
 הִלְמַדְתֶּן ye caused to be taught.  
 הִלְמַדְנוּ we caused to be taught..

## FUTURE TENSE.

## Singular.

אֶלְמַד I shall or will cause to be taught.  
 תִּלְמַד thou shalt or wilt cause to be taught.  
 תִּלְמַדְי thou shalt or wilt cause to be taught.  
 יִלְמַד he shall or will cause to be taught.  
 תִּלְמַדְהָ she shall or will cause to be taught.

## Plural.

נִלְמַד we shall or will cause to be taught.  
 תִּלְמַדוּ ye shall or will cause to be taught.  
 תִּלְמַדְנָה ye shall or will cause to be taught.  
 יִלְמְדוּ they shall or will cause to be taught.  
 תִּלְמַדְנָה they shall or will cause to be taught.

## INFINITIVE MOOD.

הִלְמֹד to cause to be taught. (absolute.)

הִלְמֹד to cause to be taught. (construct.)

## IMPERATIVE MOOD.

[Not used.]

## PRESENT PARTICIPLE.

## Singular.

מְלַמֵּד he caused to be taught.

מְלַמֶּדֶה or מְלַמֶּדֶת she caused to be taught.

## Plural.

מְלַמְּדִים they caused to be taught.

מְלַמְּדוֹת they caused to be taught.

## 7. PARADIGM HITHPAEL.

## INDICATIVE MOOD. — PRETERITE TENSE.

## Singular.

הִתְלַמֵּד he did teach himself.

הִתְלַמֶּדֶה she did teach herself.

הִתְלַמְּדָה thou didst teach thyself.

הִתְלַמְּדָה thou didst teach thyself.

הִתְלַמְּדָתי I did teach myself.

## Plural.

הִתְלַמְּדוּ they did teach themselves.

הִתְלַמְּדֶתֶם ye did teach yourselves.

הִתְלַמְּדֶתֶן ye did teach yourselves.

הִתְלַמְּדָנוּ we did teach ourselves.

## FUTURE TENSE.

## Singular.

- אֶחְלַמַּד I shall or will teach myself.  
 תְּחַלַּמְדָּה thou shalt or wilt teach thyself.  
 תְּחַלַּמְדִּי thou shalt or wilt teach thyself.  
 יְחַלַּמַּד he shall or will teach himself.  
 תְּחַלַּמְדֶּה she shall or will teach herself.

## Plural.

- נְחַלַּמְדָּה we shall or will teach ourselves.  
 תְּחַלַּמְדוּ ye shall or will teach yourselves.  
 תְּחַלַּמְדְּנָה ye shall or will teach yourselves.  
 יְחַלַּמְדוּ they shall or will teach themselves.  
 תְּחַלַּמְדְּנָה they shall or will teach themselves.

## INFINITIVE MOOD.

- הִתְלַמֵּד to teach one's self. (construct.)

## IMPERATIVE MOOD.

## Singular.

- הִתְלַמֵּד teach thou thyself.  
 הִתְלַמְדִּי teach thou thyself.

## Plural.

- הִתְלַמְדוּ teach ye yourselves.  
 הִתְלַמְדְּנָה teach ye yourselves.

## PRESENT PARTICIPLE.

## Singular.

- מְתַלַּמֵּד he is teaching himself.  
 מְתַלַּמְדָּה or מְתַלַּמְדֶּה she is teaching herself.

## Plural.

- מְתַלַּמְדִּים they are teaching themselves.  
 מְתַלַּמְדוֹת they are teaching themselves.

*Pronominal Affixes to Verbs.*

The *fragmentary Pronouns* are joined to *Verbs Active only*, and point out the *person* or *thing* acted upon. In the following *table*, you see them in their *separate* state; and in the following *example*, in their *annexed* state.

## Singular.

1.	c.	me	אֲנִי	אֶנִּי	אָנֹכִי	אֲנִי	אֶנִּי	אָנֹכִי
2.	{	m. thee	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
	{	f. thee	אַתְּ	אַתְּ	אַתְּ	אַתְּ	אַתְּ	אַתְּ
3.	{	m. him	הוא	הוא	הוא	הוא	הוא	הוא
	{	f. her	היא	היא	היא	היא	היא	היא

## Plural.

1.	c.	us	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
2.	{	m. you	אַתֶּם	אַתֶּם	אַתֶּם
	{	f. you	אַתְּנָן	אַתְּנָן	אַתְּנָן
3.	{	m. them	הֵם	הֵם	הֵם
	{	f. them	הֵנָּה	הֵנָּה	הֵנָּה

We give for an example, the *Paradigm of Kal*, of the Verb קָטַל, *he killed*; קָטַלְנִי, *he killed me*, etc.; the *tone-syllable* has the mark (ˊ) of accent over it, when not on the *last*.

It is very important that the student should make himself familiar with the above table.

AFFIXES for 1 Sing. 2 Sing. m. 2 Sing. f. 3 Sing. m. 3 Sing. f.

PRET. Kal.

3 m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ קָטַלְתָּ	} קָטַלְתָּ
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3 f.	קָטַלְתָּנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ קָטַלְתָּ	} קָטַלְתָּ
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2 m.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּ	} קָטַלְתָּ
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2 f.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּ	} קָטַלְתָּ
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1 c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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Plural.

3 c.	קָטַלְוּנִי	קָטַלְוּ	קָטַלְוּ	קָטַלְוּהוּ	קָטַלְוּהָ
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c f.	קָטַלְתָּוּנִי	—	—	קָטַלְתָּוּהוּ	קָטַלְתָּוּהָ
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1 c.	—	קָטַלְנוּהוּ	קָטַלְנוּהָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
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INF. Kal.

	קָטַלְנִי	קָטַלְתָּ	} קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ
	קָטַלְתָּנִי	קָטַלְתָּ			

IMP. Kal.

	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ קָטַלְתָּהוּ
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FUT. Kal.

3 m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ יִקְטַלְתָּהוּ
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with Nun epenthet.

3 m.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּהוּ	יִקְטַלְתָּהוּ
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Plural.

3 m.	יִקְטַלְוּנִי	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּהוּ	יִקְטַלְוּהָ
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PRET. Piel.

	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	—	—	קטלתם	קטלתן
קטלתינו	—	—	קטלתים	קטלתין
—	קטלתיכם	קטלתיכן	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	—	—	קטלתם	קטלתן
—	קטלנוכם	קטלנוכן	קטלנום	קטלנון
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	—	—	קטלם	—
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלנו	—	—	—	—
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן



**IRREGULAR VERBS.**

*Irregular Verbs* are usually arranged under *seven classes*; as

1. א"פ, i.e. when the *first* radical is an א; as אכל, *he did eat*.

2. א"י, when the *first* radical is a י; as ישב, *he did sit*.

3. א"נ, when the *first* radical is a נ; as נגש, *he drew near*.

4. א"ר, when the *second* radical is a ר; as קם, *he did arise*.

5. א"ע, (ע Geminatum) when the *third* radical is the *same* as the *second*; as סבב, *he surrounded*.

6. א"ל, when the *third* radical is an א; as מצא, *he found*.

7. א"ה, when the *third* radical is a ה; as גלה, *he revealed*.

The *irregularity* of Hebrew verbs consists in dropping one or more of their radical letters; or in reduplicating the last two radicals.

We will now give the *seven* general Paradigms of Irregular Verbs, according to the order as given above.

## PARADIGMS OF IRREGULAR VERBS.

1. *Paradigm of Verbs in אכל*.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaal.</i>
PRET.	3. { <i>m.</i> he	אָכַל	אָכַל	אָכַל	אָכַל	הָאָכַל	הִתְאָכַל
	3. { <i>f.</i> she	אָכְלָה	אָכְלָה	אָכְלָה	הָאָכְלָה	הָאָכְלָה	הִתְאָכְלָה
	2. { <i>m.</i> thou	אָכַלְתָּ	אָכַלְתָּ	אָכַלְתָּ	הָאָכַלְתָּ	הָאָכַלְתָּ	הִתְאָכַלְתָּ
	2. { <i>f.</i> thou	אָכַלְתְּ	אָכַלְתְּ	אָכַלְתְּ	הָאָכַלְתְּ	הָאָכַלְתְּ	הִתְאָכַלְתְּ
	1. <i>c.</i> I	אָכַלְתִּי	אָכַלְתִּי	אָכַלְתִּי	הָאָכַלְתִּי	הָאָכַלְתִּי	הִתְאָכַלְתִּי
	1. <i>c.</i> they	אָכְלוּ	אָכְלוּ	אָכְלוּ	הָאָכְלוּ	הָאָכְלוּ	הִתְאָכְלוּ
<i>Plur.</i>	2. { <i>m.</i> ye	אָכַלְתֶּם	אָכַלְתֶּם	אָכַלְתֶּם	הָאָכַלְתֶּם	הָאָכַלְתֶּם	הִתְאָכַלְתֶּם
	2. { <i>f.</i> ye	אָכַלְתֶּן	אָכַלְתֶּן	אָכַלְתֶּן	הָאָכַלְתֶּן	הָאָכַלְתֶּן	הִתְאָכַלְתֶּן
	1. <i>c.</i> we	אָכַלְנוּ	אָכַלְנוּ	אָכַלְנוּ	הָאָכַלְנוּ	הָאָכַלְנוּ	הִתְאָכַלְנוּ
FUT.	1. <i>c.</i> I	אֲכַל	אֲכַל	אֲכַל	אֲכַל	אֲכַל	אֲתֹאכַל
	2. { <i>m.</i> thou	תֹּאכַל	תֹּאכַל	תֹּאכַל	תֹּאכַל	תֹּאכַל	תִּתְאָכַל
	2. { <i>f.</i> thou	תֹּאכְלִי	תֹּאכְלִי	תֹּאכְלִי	תֹּאכְלִי	תֹּאכְלִי	תִּתְאָכְלִי
	3. { <i>m.</i> he	יֹאכַל	יֹאכַל	יֹאכַל	יֹאכַל	יֹאכַל	יִתְאָכַל
	3. { <i>f.</i> she	תֹּאכַל	תֹּאכַל	תֹּאכַל	תֹּאכַל	תֹּאכַל	תִּתְאָכַל

[illegible]

## 2. Paradigm of Verbs in פ.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpaal.
PRET.	3. { m. he f. she	יָשַׁב	יָשַׁב	יָשַׁב	הוֹשִׁיב	הוֹשַׁב	הִתְיַשַּׁב
		יָשְׁבָה	יָשְׁבָה	יָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	הִתְיַשְׁבָה
	2. { m. thou f. thou	יָשַׁבְתָּ	יָשַׁבְתָּ	יָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	הִתְיַשַּׁבְתָּ
		יָשַׁבְתְּ	יָשַׁבְתְּ	יָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	הִתְיַשַּׁבְתְּ
Plur.	1. c. I	יָשַׁבְתִּי	יָשַׁבְתִּי	יָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	הִתְיַשַּׁבְתִּי
		יָשְׁבוּ	יָשְׁבוּ	יָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	הִתְיַשְׁבוּ
	3. { m. ye f. ye	יָשַׁבְתֶּם	יָשַׁבְתֶּם	יָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	הִתְיַשַּׁבְתֶּם
		יָשַׁבְתֶּן	יָשַׁבְתֶּן	יָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	הִתְיַשַּׁבְתֶּן
Fut.	1. c. I	יָשֹׁב	יִשְׁבֹּב	יָשֹׁב	יְהוֹשִׁיב	אוֹשַׁב	אֶתְיַשַּׁב
		תִּשְׁבָּה	תִּשְׁבָּה	תִּשְׁבָּה	תְּהוֹשִׁיב	תֹּשַׁב	תִּתְיַשְׁבָּה
	2. { m. thou f. thou	תִּשְׁבָּתָּ	תִּשְׁבָּתָּ	תִּשְׁבָּתָּ	תְּהוֹשִׁיבָּ	תֹּשַׁבְּ	תִּתְיַשְׁבָּתָּ
		יָשֹׁב	יִשְׁבֹּב	יָשֹׁב	יְהוֹשִׁיב	אוֹשַׁב	אֶתְיַשַּׁב
	3. { m. he f. she	יָשֹׁב	יִשְׁבֹּב	יָשֹׁב	יְהוֹשִׁיב	אוֹשַׁב	אֶתְיַשַּׁב
		תִּשְׁבָּה	תִּשְׁבָּה	תִּשְׁבָּה	תְּהוֹשִׁיבָה	תֹּשַׁבְּ	תִּתְיַשְׁבָּה

<i>Plur.</i> 1.	<i>c.</i> we	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ	נִשְׁבּ
2.	<i>{ m. ye</i>	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ
	<i>{ f. ye</i>	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה
3.	<i>{ m. they</i>	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
	<i>{ f. they</i>	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה
<i>Inf.</i>	<i>c.</i>	שְׁב	הִשְׁב	יִשְׁב	יִשְׁב	יִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב
<i>Imper.</i> 2.	<i>{ m. thou</i>	שֶׁב	הִשְׁב	יִשְׁב	יִשְׁב	יִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב
	<i>{ f. thou</i>	שְׁכִי	הִשְׁכִּי	יִשְׁכִּי	יִשְׁכִּי	יִשְׁכִּי	הִשְׁכִּי	הִשְׁכִּי	הִשְׁכִּי
<i>Plur.</i> 2.	<i>{ m. ye</i>	שְׁבוּ	הִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ	הִשְׁבּוּ
	<i>{ f. ye</i>	שְׁבְנָה	הִשְׁבְּנָה	יִשְׁבְּנָה	יִשְׁבְּנָה	יִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה	הִשְׁבְּנָה
<i>Part.</i>	<i>{ m. he</i>	יוֹשֵׁב	נוֹשֵׁב	מִיֹּשֵׁב	מִיֹּשֵׁב	מִיֹּשֵׁב	מוֹשֵׁב	מוֹשֵׁב	מוֹשֵׁב
2.	<i>{ f. she</i>	יוֹשֶׁבָה	נוֹשֶׁבָה	מִיֹּשֶׁבָה	מִיֹּשֶׁבָה	מִיֹּשֶׁבָה	מוֹשֶׁבָה	מוֹשֶׁבָה	מוֹשֶׁבָה
	<i>{ f. she</i>	יוֹשֶׁבֶת	נוֹשֶׁבֶת	מִיֹּשֶׁבֶת	מִיֹּשֶׁבֶת	מִיֹּשֶׁבֶת	מוֹשֶׁבֶת	מוֹשֶׁבֶת	מוֹשֶׁבֶת
<i>Plur.</i> 3.	<i>{ m. they</i>	יוֹשְׁבִים	נוֹשְׁבִים	מִיֹּשְׁבִים	מִיֹּשְׁבִים	מִיֹּשְׁבִים	מוֹשְׁבִים	מוֹשְׁבִים	מוֹשְׁבִים
	<i>{ f. they</i>	יוֹשְׁבוֹת	נוֹשְׁבוֹת	מִיֹּשְׁבוֹת	מִיֹּשְׁבוֹת	מִיֹּשְׁבוֹת	מוֹשְׁבוֹת	מוֹשְׁבוֹת	מוֹשְׁבוֹת
<i>P. P.</i>		הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב	הִשְׁב

3. *Paradigm of Verbs in "פ."*

### 3. Paradigm of Verbs in פִּעַל.

		Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
PRET.	3. { m. he f. she	נָשָׂא	נִשְׂאָה	נָשָׂא	נָשָׂא	הִנִּישָׂא	הִנִּישָׂא	הִתְנַשָּׂא
		נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	נִשְׂאָה	הִנִּישָׂה	הִנִּישָׂה	הִתְנַשְּׂה
		נִשְׂאָתָּ	נִשְׂאָתָּ	נִשְׂאָתָּ	נִשְׂאָתָּ	הִנִּישָׁתָּ	הִנִּישָׁתָּ	הִתְנַשְּׁתָּ
	2. { m. thou f. thou	נִשְׂאָתָּ	נִשְׂאָתָּ	נִשְׂאָתָּ	נִשְׂאָתָּ	הִנִּישָׁתָּ	הִנִּישָׁתָּ	הִתְנַשְּׁתָּ
		נִשְׂאָתִי	נִשְׂאָתִי	נִשְׂאָתִי	נִשְׂאָתִי	הִנִּישָׁתִי	הִנִּישָׁתִי	הִתְנַשְּׁתִי
		נִשְׂאָו	נִשְׂאָו	נִשְׂאָו	נִשְׂאָו	הִנִּישָׁו	הִנִּישָׁו	הִתְנַשְּׁוּ
PLUR.	3. { m. ye f. ye	נִשְׂאָו	נִשְׂאָוּ	נִשְׂאָו	נִשְׂאָו	הִנִּישָׁו	הִנִּישָׁוּ	הִתְנַשְּׁוּ
		נִשְׂאָתֶם	נִשְׂאָתֶם	נִשְׂאָתֶם	נִשְׂאָתֶם	הִנִּישָׁתֶם	הִנִּישָׁתֶם	הִתְנַשְּׁתֶם
		נִשְׂאָתֶיךָ	נִשְׂאָתֶיךָ	נִשְׂאָתֶיךָ	נִשְׂאָתֶיךָ	הִנִּישָׁתֶיךָ	הִנִּישָׁתֶיךָ	הִתְנַשְּׁתֶיךָ
	1. { m. we f. we	נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	הִנִּישָׁנוּ	הִנִּישָׁנוּ	הִתְנַשְּׁנוּ
		נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	הִנִּישָׁנוּ	הִנִּישָׁנוּ	הִתְנַשְּׁנוּ
		נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	נִשְׂאָנוּ	הִנִּישָׁנוּ	הִנִּישָׁנוּ	הִתְנַשְּׁנוּ
FUT.	1. { m. I f. thou	אֶנֶּשָׂא	אֶנְשָׂא	אֶנֶּשָׂא	אֶנְשָׂא	אֶנְשִׂי	אֶנְשָׂא	אֶתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
	2. { m. thou f. thou	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
	3. { m. he f. she	יִנְשָׂא	יִנְשָׂא	יִנְשָׂא	יִנְשָׂא	יִנְשִׂי	יִנְשָׂא	יִתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		יִנְשָׂא	יִנְשָׂא	יִנְשָׂא	יִנְשָׂא	יִנְשִׂי	יִנְשָׂא	יִתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא
		תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשָׂא	תִּנְשִׂי	תִּנְשָׂא	תִּתְנַשֵּׂא

<i>Plur. 1.</i>	<i>c.</i>	<i>we</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
2.	<i>m.</i>	<i>ye</i>	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ
3.	<i>f.</i>	<i>ye</i>	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ
	<i>m.</i>	<i>they</i>	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ	יִנָּנוּשׁוּ
	<i>f.</i>	<i>they</i>	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ	תְּנָנוּשׁוּ
<i>Inf.</i>	<i>c.</i>		נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
<i>Imper. 2.</i>	<i>m.</i>	<i>thou</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
	<i>f.</i>	<i>thou</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
<i>Plur. 2.</i>	<i>m.</i>	<i>ye</i>	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ
	<i>f.</i>	<i>ye</i>	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ
<i>Part.</i>	<i>m.</i>	<i>he</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
3.	<i>f.</i>	<i>she</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
	<i>f.</i>	<i>she</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
<i>Plur. 3.</i>	<i>m.</i>	<i>they</i>	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ
	<i>f.</i>	<i>they</i>	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ	נָנוּשׁוּ
<i>P.P.</i>		<i>he</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ
		<i>she</i>	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ	נָנוּשׁ



## 4. Paradigm of Verbs in יָצַח.

		Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpaal.
PRET.	3.	<i>m.</i> he	קָם	קָמָם	קָמָם	הִקְמִים	הִקָּם	הִתְקַמֵּם
		<i>f.</i> she	קָמָה	קָמָמָה	קָמָמָה	הִקְמִימָה	הִקָּמָה	הִתְקַמְּמָה
	2.	<i>m.</i> thou	קָמָה	קָמָמָה	קָמָמָה	הִקְמִימְהָ	הִקָּמָה	הִתְקַמְּמָה
		<i>f.</i> thou	קָמָה	קָמָמָה	קָמָמָה	הִקְמִימְהָ	הִקָּמָה	הִתְקַמְּמָה
	1.	<i>c.</i> I	קָמָה	קָמָמָה	קָמָמָה	הִקְמִימְהָ	הִקָּמָה	הִתְקַמְּמָה
	3.	<i>c.</i> they	קָמוּ	קָמָמוּ	קָמָמוּ	הִקְמִימוּ	הִקָּמוּ	הִתְקַמְּמוּ
Plur.	2.	<i>m.</i> ye	קָמְתֶם	קָמָתֶם	קָמָתֶם	הִקְמִימְתֶם	הִקָּמְתֶם	הִתְקַמְּתֶם
	2.	<i>f.</i> ye	קָמְתֶן	קָמָתֶן	קָמָתֶן	הִקְמִימְתֶן	הִקָּמְתֶן	הִתְקַמְּתֶן
	1.	<i>c.</i> we	קָמָנוּ	קָמָמָנוּ	קָמָמָנוּ	הִקְמִימָנוּ	הִקָּמָנוּ	הִתְקַמְּמָנוּ
Fut.	1.	<i>c.</i> I	אָקֹם	אֶקְוֹם	אֶקְוֹם	אֶקְוִים	אֶקָּם	אֶתְקַוֵּם
	2.	<i>m.</i> thou	תִּקְוִים	תִּקְוָם	תִּקְוָם	תִּקְוִים	תִּקָּם	תִּתְקַוֶּם
		<i>f.</i> thou	תִּקְוִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוִי	תִּקָּמִי	תִּתְקַוְּמִי
	3.	<i>m.</i> he	יָקֹם	יִקְוֹם	יִקְוֹם	יִקְוִים	יִקָּם	יִתְקַוֶּם
		<i>f.</i> she	תִּקְוִם	תִּקְוָמָה	תִּקְוָמָה	תִּקְוִים	תִּקָּמָה	תִּתְקַוְּמָה

[illegible]

## 5. Paradigm of Verbs in ע"ו.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphal.</i>	<i>Hophal.</i>	<i>Hithpaal.</i>
<b>PRET.</b>	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נָסַב	סִבַּב	סִבַּב	הָיָה	הָיָה	הִסְתַּבֵּב
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבָּה	סִבְּכָה	סִבְּכָה	הִסְבָּה	הִסְבָּה	הִסְתַּבְּכָה
	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָ	סִבְּכִי	סִבְּכִי	הִסְבֹּתָ	הִסְבֹּתָ	הִסְתַּבְּכִי
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָ	סִבְּכִי	סִבְּכִי	הִסְבֹּתָ	הִסְבֹּתָ	הִסְתַּבְּכִי
	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָ	סִבְּכִי	סִבְּכִי	הִסְבֹּתָ	הִסְבֹּתָ	הִסְתַּבְּכִי
	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָ	סִבְּכִי	סִבְּכִי	הִסְבֹּתָ	הִסְבֹּתָ	הִסְתַּבְּכִי
<b>Plur.</b>	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבּוּ	סִבְּכוּ	סִבְּכוּ	הִסְבּוּ	הִסְבּוּ	הִסְתַּבְּכוּ
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָם	סִבְּכֶם	סִבְּכֶם	הִסְבֹּתָם	הִסְבֹּתָם	הִסְתַּבְּכֶם
	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָם	סִבְּכֶם	סִבְּכֶם	הִסְבֹּתָם	הִסְבֹּתָם	הִסְתַּבְּכֶם
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָם	סִבְּכֶם	סִבְּכֶם	הִסְבֹּתָם	הִסְבֹּתָם	הִסְתַּבְּכֶם
	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָם	סִבְּכֶם	סִבְּכֶם	הִסְבֹּתָם	הִסְבֹּתָם	הִסְתַּבְּכֶם
	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	נִסְבֹּתָם	סִבְּכֶם	סִבְּכֶם	הִסְבֹּתָם	הִסְבֹּתָם	הִסְתַּבְּכֶם
<b>Fut.</b>	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יָסֹב	יִסְבֵּב	יִסְבֵּב	יָסֹב	יָסֹב	יִסְתַּבֵּב
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְתַּבֵּב
	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְתַּבֵּב
	1. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְתַּבֵּב
	2. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְתַּבֵּב
	3. $\begin{cases} m. & \text{הָיָה} \\ f. & \text{הָיְתָה} \end{cases}$	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְבֵּב	יִסְתַּבֵּב

<i>Plur.</i> 1.	<i>c.</i> we	נָסוּבִים	נָסוּבִים	נָסוּבִים	נָסוּבִים	נָסוּבִים	נָסוּבִים	נָסוּבִים	נָסוּבִים
2.	<i>m.</i> ye	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי	תְּסוּבִי
	<i>f.</i> ye	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה
3.	<i>m.</i> they	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ	יִסְבּוּ
	<i>f.</i> they	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה	תְּסוּבִינָה
<i>Inf.</i>	<i>c.</i>	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב
<i>Imper.</i> 2.	<i>m.</i> thou	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב
	<i>f.</i> thou	סוּבִי	סוּבִי	סוּבִי	סוּבִי	סוּבִי	סוּבִי	סוּבִי	סוּבִי
<i>Plur.</i> 2.	<i>m.</i> ye	סוּבּוּ	סוּבּוּ	סוּבּוּ	סוּבּוּ	סוּבּוּ	סוּבּוּ	סוּבּוּ	סוּבּוּ
	<i>f.</i> ye	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה
<i>Part.</i> 2.	<i>m.</i> he	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב	סוּב
	<i>f.</i> she	סוּבָה	סוּבָה	סוּבָה	סוּבָה	סוּבָה	סוּבָה	סוּבָה	סוּבָה
<i>Plur.</i> 3.	<i>m.</i> they	סוּבִים	סוּבִים	סוּבִים	סוּבִים	סוּבִים	סוּבִים	סוּבִים	סוּבִים
	<i>f.</i> they	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה	סוּבִינָה
<i>P.P.</i>		הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה
		הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה	הוּבָה

## 6. Paradigm of Verbs in נָל.

		Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpaal.
PRET.	3. { m. he	נָלָה	נִלְהָה	נָלַח	נִלְחַח	הִנְלִיחַ	הִנְלַח	הִתְנַלְּחָה
	f. she	נָלְהָה	נִלְהָהּ	נָלְחָה	נִלְחָהּ	הִנְלִיחָהּ	הִנְלַחָהּ	הִתְנַלְּחָהּ
	2. { m. thou	נָלָהְתָּ	נִלְהָהְתָּ	נָלַחְתָּ	נִלְחַחְתָּ	הִנְלִיחְתָּ	הִנְלַחְתָּ	הִתְנַלְּחָהְתָּ
	f. thou	נָלָהְתְּ	נִלְהָהְתְּ	נָלַחְתְּ	נִלְחַחְתְּ	הִנְלִיחְתְּ	הִנְלַחְתְּ	הִתְנַלְּחָהְתְּ
Pleur.	1. c. I	נָלָהִי	נִלְהָהִי	נָלַחִי	נִלְחַחִי	הִנְלִיחֵי	הִנְלַחֵי	הִתְנַלְּחָהִי
	c. they	נָלָהוּ	נִלְהָהוּ	נָלַחוּ	נִלְחַחוּ	הִנְלִיחוּ	הִנְלַחוּ	הִתְנַלְּחָהוּ
	2. { m. ye	נָלָהֶם	נִלְהָהֶם	נָלַחוּם	נִלְחַחוּם	הִנְלִיחוּם	הִנְלַחוּם	הִתְנַלְּחָהֶם
	f. ye	נָלָהֶן	נִלְהָהֶן	נָלַחוּן	נִלְחַחוּן	הִנְלִיחוּן	הִנְלַחוּן	הִתְנַלְּחָהֶן
Fut.	1. c. I	נָלֶנָּה	נִלְהֶנָּה	נָלַנִי	נִלְחַנִי	הִנְלִינֵנִי	הִנְלַנֵנִי	הִתְנַלְּנֶנָּה
	2. { m. thou	נָלֶנָּהְתָּ	נִלְהֶנָּהְתָּ	נָלַנִיְתָּ	נִלְחַנִיְתָּ	הִנְלִינִיְתָּ	הִנְלַנִיְתָּ	הִתְנַלְּנֶנָּהְתָּ
	f. thou	נָלֶנָּהְתְּ	נִלְהֶנָּהְתְּ	נָלַנִיְתְּ	נִלְחַנִיְתְּ	הִנְלִינִיְתְּ	הִנְלַנִיְתְּ	הִתְנַלְּנֶנָּהְתְּ
	3. { m. he	נָלֶנָּהוּ	נִלְהֶנָּהוּ	נָלַנִיְהוּ	נִלְחַנִיְהוּ	הִנְלִינִיְהוּ	הִנְלַנִיְהוּ	הִתְנַלְּנֶנָּהוּ
	f. she	נָלֶנָּהּ	נִלְהֶנָּהּ	נָלַנִיְהָ	נִלְחַנִיְהָ	הִנְלִינִיְהָ	הִנְלַנִיְהָ	הִתְנַלְּנֶנָּהּ

<i>Plur. 1.</i>	<i>c. we</i>	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא
<i>2.</i>	<i>{ m. ye</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	<i>{ f. ye</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
<i>3.</i>	<i>{ m. they</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	<i>{ f. they</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
<i>Inf.</i>	<i>c.</i>	מִצְא	מִצְא	מִצְא	מִצְא	מִצְא	מִצְא
<i>Imper. 2.</i>	<i>{ m. thou</i>	מִצְא	מִצְא	מִצְא	מִצְא	מִצְא	מִצְא
	<i>{ f. thou</i>	מִצְאִי	מִצְאִי	מִצְאִי	מִצְאִי	מִצְאִי	מִצְאִי
<i>Plur. 2.</i>	<i>{ m. ye</i>	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ
	<i>{ f. ye</i>	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ	מִצְאוּ
<i>Part.</i>	<i>{ m. he</i>	מִצְאֵה	מִצְאֵה	מִצְאֵה	מִצְאֵה	מִצְאֵה	מִצְאֵה
<i>3.</i>	<i>{ f. she</i>	מִצְאָה	מִצְאָה	מִצְאָה	מִצְאָה	מִצְאָה	מִצְאָה
	<i>{ f. she</i>	מִצְאֶה	מִצְאֶה	מִצְאֶה	מִצְאֶה	מִצְאֶה	מִצְאֶה
<i>Plur. 3.</i>	<i>{ m. they</i>	מִצְאֵי	מִצְאֵי	מִצְאֵי	מִצְאֵי	מִצְאֵי	מִצְאֵי
	<i>{ f. they</i>	מִצְאוֹת	מִצְאוֹת	מִצְאוֹת	מִצְאוֹת	מִצְאוֹת	מִצְאוֹת
<i>P.P.</i>		הִמְצִיא	הִמְצִיא	הִמְצִיא	הִמְצִיא	הִמְצִיא	הִמְצִיא

she

he

## 7. Paradigm of Verbs in לָהֵא.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaal.</i>
<b>PRET.</b>							
3. { <i>m.</i> he	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
{ <i>f.</i> she	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה	הִתְגַּלְתָּה
2. { <i>m.</i> thou	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
{ <i>f.</i> thou	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
1. <i>c.</i> I	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
<b>Plur.</b>							
3. <i>c.</i> they	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2. { <i>m.</i> ye	גָּלִיחֶם	נִגְלִיחֶם	גָּלִיחֶם	גָּלִיחֶם	הִגְלִיחֶם	הִגְלִיחֶם	הִתְגַּלִּיחֶם
{ <i>f.</i> ye	גָּלִיתָן	נִגְלִיתָן	גָּלִיתָן	גָּלִיתָן	הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן
1. <i>c.</i> we	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
<b>FUT.</b>							
1. <i>c.</i> I	אֶגְלֶה	אֶנֶּגֶל	אֶגְלֶה	אֶגְלֶה	אֶהְיֶה	אֶהְיֶה	אֶתְגַּלֶּה
2. { <i>m.</i> thou	תְּגַלֶּה	תִּנְגַּל	תְּגַלֶּה	תְּגַלֶּה	תִּהְיֶה	תִּהְיֶה	תִּתְגַּלֶּה
{ <i>f.</i> thou	תְּגַלִּי	תִּנְגְּלִי	תְּגַלִּי	תְּגַלִּי	תִּהְיִי	תִּהְיִי	תִּתְגַּלִּי
3. { <i>m.</i> he	יִגְלֶה	יִנְגַּל	יִגְלֶה	יִגְלֶה	יִהְיֶה	יִהְיֶה	יִתְגַּלֶּה
{ <i>f.</i> she	תְּגַלֶּה	תִּנְגַּל	תְּגַלֶּה	תְּגַלֶּה	תִּהְיֶה	תִּהְיֶה	תִּתְגַּלֶּה

Plur. 1.	c. we	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלֶּה
	{ m. ye f ye	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלְּוּ
		תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלְּוּ
3.	{ m. they f. they	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלְּוּ
	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלְּוּ
Inf.	c.	גָּלוּת	גָּלוּת	גָּלוּת	גָּלוּת	גָּלוּת	הִתְגַּלּוּת	
Imper. 2.	{ m. thou f. thou	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	הִתְגַּלֵּה
	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	גָּלֵה	הִתְגַּלֵּה
Plur. 2.	{ m. ye f. ye	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	הִתְגַּלְּוּ
	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	גָּלוּ	הִתְגַּלְּוּ
Part. 3.	{ m. ye f. ye	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	מִתְגַּלֶּה
	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	גָּלוּהָ	מִתְגַּלֶּה
Plur. 3.	{ m. they f. they	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	מִתְגַּלִּים
	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	גָּלוּהֶם	מִתְגַּלִּים
P.P.		הוּא	הִיא	הוּא	הִיא	הוּא	הִיא	הוּא



*To find the Root of any word.*

We have before remarked that the *root* of most words consists of *three* letters; a few of *four*; and a very few of *five*.

To find this root, therefore, it is only necessary to reject the *servile* and *formative* letters; the letters that *remain* constitute the *root*, and are generally *three* in number.

But it sometimes happens that but *two* letters remain; when this is the case, if the *first* has a *Dagesh*, we prefix either a נ, as נָשׁ, from the root נָשָׁה; or a י, as יָלַד, from the root יָלַד; and in one instance, a ל, as לָקַח, from the root לָקַח.

If the *second* has a *Dagesh*, then *double* the *Dagesh* letter; as סָבַי from the root סָבַב; there are a few instances where a נ must be inserted between the two radicals; as הָנַח from הָנַח.

If *neither* of the letters has a *Dagesh*, then insert a ו; as קָמַח from קָמַח.

If a ו *precedes* the two radicals, change it into י; as הוֹדִיעַ from הוֹדִיעַ.

If a י *succeeds* the two radicals, add a ה; as גָּלַה from גָּלַה.

If but *one* radical letter remain, *prefix* a נ or י, and *add* a ה, as נָחַה from נָחַה; בָּתוּרָה from בָּתוּרָה.

Though there are a few exceptions to the above rules, yet in the main they will be found to hold good.

The *paragogic* letters ך, י, ו, ה, ם, are sometimes added to the ends of words to improve their sound, or render them more emphatic. Their position is as follows :

- ם is sometimes added to the persons of verbs ending in ו.
- ה to the second mas. sing. Pret. and Imp. ; to the first sing. and pl. future, and to Infinitives.
- ו to participles.
- י to first sing. future.
- ך to the persons of verbs ending in י and ו.

#### *General Observations.*

A verb generally agrees with the nominative case in gender, number, and person.

Adjectives, pronouns, and participles are placed immediately *after* the noun, and generally agree with it in gender, number, and case.

An adjective belonging to a noun in *regimen*, generally agrees with the *second* noun, and is not put in regimen.

The *inseparable pronoun* is affixed to the *adjective* instead of the *noun* ; as עִיר קְדֻשָּׁהּ.

Nouns in *apposition* generally agree in gender, number and case (except nouns of *dignity*) ; as בְּיַד דָּוִד עֶבְדִּי, *by the hand of David my servant*.

If the *first* noun be prefixed by a preposition or prefix, the *second* noun has the same.

When two things are compared with each

other, the particle of comparison (כ) is prefixed to the *second* noun as well as to the *first*; as כְּעַמִּי כְּעַמָּךְ, *as my people, so thy people*.

If there are *two* nouns, and of *different* genders, the adjective must be of the *masculine* gender.

### SELECTIONS FROM SCRIPTURE.

#### EXERCISE I.

GEN. I. 1-5.

*The First Day.* — יוֹם אֶחָד.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ;  
וְהָאָרֶץ הָיְתָה תֹהוֹ וְבָהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ  
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי־אֹר  
וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר פֶּי־טוֹב וַיִּבְרָךְ  
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לָאֹר  
יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:

Yōm 'ě-châd'.

Berē-shīth' bâ-râ' 'elō-hīm' ēth hăsh-shâ-mă'-  
yīm ve-ēth' hâ-'â-rěts: vehâ-'â-rěts hâ-yethâ'  
thō'-hū wâ-vō'-hū: vechō'-shěk 'āl-penē' thehōm':  
verū'-ăch 'elō-hīm' meră-chě'-phēth 'āl-penē' hăm-  
mâ'-yīm: vā-yō'-mēr 'elō-hīm' yehī'-'ōr vā-yehī-  
'ōr': vā-yār' 'elō-hīm' ēth-hâ-'ōr kī-tōv' vā-yāv-  
dēl' 'elō-hīm' bēn hâ-'ōr ū-vēn' hă-chō'-shěk:  
vā-yīk-râ' 'elō-hīm' lâ-'ōr' yōm velă-chō'-shěk  
kâ-râ' lâ-y-lâ vā-yehī-'ě'-rēv vā-yehī-vō'-kēr yōm  
'echâd'.

*Analysis of the foregoing Lesson.*

1. בְּרֵאשִׁית, *In the beginning*; בְּ, *in*; prep. prefix; רֵאשִׁית, noun derivative, fem. sing.; from ראש, *the head, beginning, chief*, etc.; ית is generally a feminine termination.

2. בָּרָא, *created*; 3. mas. sing. Pret. Kal, and the root itself; לָא.

3. אֱלֹהִים, *God*; noun mas. pl.; ים, pl. termination. This noun, though *plural*, yet meaning the *true God*, or the Being who embodies in himself *all powers*, is usually joined with a verb *singular*, as in the present instance; its *root*, or the word from which it is derived, is probably אֱלֹה; though there is some diversity of opinion among learned men as to its true root.

4. וְ; this particle has no definite equivalent in English, but is generally considered the sign of the *Accus. case*; it is also used in the sense of a *preposition*; as *to, from, before, against, with*, etc.; perhaps its nearest equivalent in English, is the phrase, *the substance of, or to wit*; and this is probably its sense in the present instance.

5. הַשָּׁמַיִם, *the heavens*; noun mas. plur., dual form not used in the singular; הַ, *the*, def. art.; שָׁם, the root, and ים, the termination; though Gesenius says שָׁמַי is the root, now lost.

6. וְ; וְ, *and*; cop. conj.; וְ, same as above.

7. הָאָרֶץ, *the earth*; noun com. sing.; הֵ, *the*, def. art.; ׀ instead of ׀ under ה, on account of א guttural.

8. הָיְתָה, *was*; 3. fem. sing. Pret. Kal, and agrees with אָרֶץ, in gender, number, and person; root הִיָּה.

9. תָּוָה, *void*; an adj., and belongs to, and agrees with, אָרֶץ.

10. וְנֹהוּ, *and without form, or shapeless*; an adj. and belongs to, and agrees with, אָרֶץ; וְ, *and*, conj.; it takes ׀, because it *precedes* a tone-syllable.

11. וְחֹשֶׁךְ, *and darkness*; noun mas. sing. with וְ conj., and agrees with הָיְתָה, understood.

12. עַל, *upon*; preposition.

13. פָּנָי, *the face of*; noun mas., and found only in the plural; it is in the constr. state for פָּנִים, *faces, or face*, and is derived from שָׁנָה, *to behold*.

14. תְּהוֹם, *the deep*; noun com. sing.

15. וְרוּחַ, *and the Spirit of*; noun com. sing. constr. with וְ conj.

16. מְרַחֶפֶת, *moving, or brooding over*; Participle Benoni in Piel; fem. sing.; it agrees in gender and number with וְרוּחַ; root רָחַף.

17. הַמַּיִם, *the waters*; collective noun mas. dual, with the art. הֵ, *the*, prefix.

18. וַיֹּאמֶר, *and said*; וְ, *and*, is *conversive*; יֹאמֶר, 3. mas. sing. F. Kal; root אָמַר. פֿ. It

must be borne in mind, that ו is termed *conjunctive*, when it connects similar tenses in the same sense; but *conversive*, when it changes the signification of a *future* into that of a *preterite*; or the sense of a *preterite* into that of a *future*.

19. יהי, *let there be, or there shall be*; 3. mas. sing. F. Kal; root היה. ל"ה.

20. ויהי, *and it was, or there was*; here ו, *and*, is *conversive*; 3. mas. sing. F. Kal; *Dagesh* is omitted in ו, and compensated by *Metheg*. ה final is apocope (as also in the case above), it being a verb defective in ל"ה; root as above.

21. וירא, *and saw*; ו, *and*, convers.; 3. mas. sing. F. Kal; regularly, it should be יראה; but ה is apocop. on account of the accent, and the (־) changed into (ֿ) to increase the sound before the guttural ר; root ראה. ל"ה.

22. כי, *that*; conjunction.

23. טוב, *good*; adj. mas. sing., and agrees with אוֹר.

24. ויבדל, *and divided*; ו, *and*, convers.; 3. mas. sing. F. Hiph.; (ֿ) instead of (־), on account of ו convers.; root בדל.

25. בין, *between*; preposition.

26. ויקרא, *and called*; ו, *and*, convers.; 3. mas. sing. F. Kal; root קרא. ל"ה.

27. לאור, *the light* (literally, *to the light*); ל, *to*, prep.; it takes (ֿ) instead of (־) on account

of the art. ה, *the*, being rejected, and preceding the guttural א.

28. יוֹם, *day*; noun mas. sing.

29. וְלַחֹשֶׁךְ, *and the darkness, or to the darkness*; וְ, *and*, conj.; לְ, *to*, prep.; ה being rejected; חֹשֶׁךְ, *darkness*, noun mas. sing.

30. קָרָא, *he called*; 3. mas. sing. Pret. Kal; root itself. לָא.

31. לַיְלָה, *night*; noun fem. sing.

32. עֶרֶב, *evening*: noun mas. sing. from עָרַב, *to mix*, or *blend together*: thus the *twilight* is a *mixture* or *blending* of *light* and *darkness*.

33. בֹּקֶר, *morning*: noun mas. sing. from בָּקַר, *to look*, or *peep out*: thus the morning *looks*, or *peeps out* of the East.

34. אֶחָד, *one*: numeral adj. mas. sing.; in this word א is *formative*: by rejecting which, and prefixing י, we have the root יָחַד, *to unite*.

REMARK.— We have given the foregoing analysis, as a sort of guide to the pupil on his first going over a lesson; but when he reviews, the analysis should be made more full and complete.

We would further suggest that the teacher should first read over each lesson for the pupil, that he may be able to get the correct pronunciations.

The following Lessons have been divided as a kind of general convenience; but yet, the teacher will be the best judge as to how much or how little his particular class may require, and of course will proportion his lessons accordingly.

## EXERCISE II.

GEN. I. 6-8.

*The Second Day.*—יום שני.

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבָדֵּל בֵּין  
 מַיִם לַמַּיִם; וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָדֵּל בֵּין הַמַּיִם  
 אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ  
 וַיְהִי־כֵן; וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־  
 בֹּקֶר יוֹם־שֵׁנִי;

## EXERCISE III.

GEN. I. 9-13.

*The Third Day.*—יום שלישי.

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם  
 אֶחָד וְתִרְאָה הַיַּבֶּשֶׁה וַיְהִי־כֵן; וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה  
 אֶרֶץ וּלַמְּקָנָה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב;  
 וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאֶרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע עֵץ  
 פְּרִי עֵשֶׂה פְּרִי לַמִּינֹה אֲשֶׁר זָרְעוּבֹה עַל־הָאֶרֶץ וַיְהִי־כֵן;  
 וַתֹּוצֵא הָאֶרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע לַמִּינֹהוּ וְעֵץ עֵשֶׂה־  
 פְּרִי אֲשֶׁר זָרְעוּבֹה לַמִּינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב; וַיְהִי־  
 עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי;

## EXERCISE IV.

GEN. I. 14-19.

*The Fourth Day.*—יום רביעי.

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בָּרָקִיעַ חֲשֵׁמִים לְהַבְדִּיל  
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים



וַשָּׁנִים; וַהֲיוּ לַמָּאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ  
וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמָּאוֹרֹת הַגְּדֹלִים אֶת-  
הַמָּאוֹר הַגָּדֹל לַמַּמְשֶׁלֶת הַיּוֹם וְאֶת-הַמָּאוֹר הַקָּטָן  
לַמַּמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים  
בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב:  
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רִבְעִי:

## EXERCISE V.

GEN. I. 20-23.

*The Fifth Day.* — יוֹם חֲמִישִׁי.

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף  
יְעוֹפֹף עַל-הָאָרֶץ עַל-שְׁנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים  
אֶת-הַתַּיִנִּים הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה וְהַרְמֵשֶׁת  
אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ  
וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ  
וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיָּמִים וְהָעוֹף יִרָב בָּאָרֶץ:  
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חֲמִישִׁי:

## EXERCISE VI.

GEN. I. 24-31.

*The Sixth Day.* — יוֹם חֶשְׁשִׁי.

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה  
וּרְמֵשׁ וְהָיְתָה-אָרֶץ לְמִינָהּ וַיְהִי-כֵן: וַיַּעַשׂ אֱלֹהִים  
אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל-  
רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר

אֱלֹהִים נִעְשָׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְּדִגְתַּי הַיָּם  
וּבְעִיפֵי הַשָּׁמַיִם וּבִבְהֶמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ  
הָרֶמֶשׂ עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ  
בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ  
אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־  
הָאָרֶץ וּכְבֹּשׁוּהָ וַרְדּוּ בְּדִגְתַּי הַיָּם וּבְעִיפֵי הַשָּׁמַיִם וּבְכָל־  
חַיַּי הָרֶמֶשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתֵנִי  
לָכֶם אֶת־פְּלִיעֶשֶׁב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־  
כָּל־הָעֵץ אֲשֶׁר־כֹּפֹר־עָץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:  
וּלְכָל־חַיַּי הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּבְכָל רוֹמֵשׁ עַל־  
הָאָרֶץ אֲשֶׁר־כֹּפֹר נֶפֶשׁ חַיָּה אֶת־פְּלִיֶרֶק עֹשֵׁב לְאֹכְלָהּ  
וַיְהִי־כֵן: וַיִּרָא אֱלֹהִים אֶת־פְּלִיאֲשֶׁר עָשָׂה וַהֲנִיחָ־טוֹב  
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲשֵׁשִׁי:

## EXERCISE VII.

GEN. II. 1-7.

וַיִּבְלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם: וַיִּכַּל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁפֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹ שַׁבַּת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־  
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עֲשׂוֹת  
יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל שֵׁיט הַטְּהָה טָרָם  
יְהִי־וּ בָאָרֶץ וְכָל־עֹשֶׁב הַטְּהָה טָרָם וַצִּמַּח כִּי לֹא  
הָמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לְעֹבֵד אֶת־  
הָאָדָמָה: וְאֵד נִעְלָה מִן־הָאָרֶץ וַהֲשִׁקָה אֶת־פְּלִפְנֵי

הָאָדָמָה: וַיֵּצֵר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־  
הָאָדָמָה וַיִּפֶּה בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ  
חַיָּה:

## EXERCISE VIII.

GEN. II. 8-17.

וַיֵּשֶׁע יְהוָה אֱלֹהִים בְּגֵעַד מְקֻדָּם וַיֵּשֶׁם שֵׁם אֶת־  
הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאָדָמָה  
כָּל־עֵץ נְהַמֵּד לְמֶרְאֵי־וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ  
הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע: וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת  
אֶת־הָגֶן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבָּעָה רָאשִׁים: שֵׁם הָאֶחָד  
פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם  
הַזֶּהָב: וְנָהָב הָאֶרֶץ הַזֹּאת טוֹב שָׁם הַבְּדֹלֶחַ וְאֵבֶן  
הַשֹּׁהַם: וְשֵׁם־הַנָּהָר הַשְּׁנִי גִיחוֹן הוּא הַסֹּבֵב אֶת כָּל־  
אֶרֶץ כּוּשׁ: וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי חֲדָקִל הוּא הַהֹלֵךְ  
קִדְמַת אֲשׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה  
אֱלֹהִים אֶת־הָאָדָם וַיְנַחֲהוּ בְּגֵן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:  
וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הָגֶן  
אָכַל תֹּאכַל: וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ  
כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

## EXERCISE IX.

GEN. II. 18-25.

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבֶדּוּ  
אֶעֱשֶׂה־לּוֹ עֶזֶר בְּנִגְדּוֹ: וַיֵּצֵר יְהוָה אֱלֹהִים מִן־הָאָדָמָה  
כָּל־חַיַּת הַשָּׂדֶה וְאֶת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם

לראות מה־יִקְרָא־לוֹ וְכָל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ  
 חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה  
 וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹנֶן  
 בְּנַגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל־הָאָדָם וַיִּישָׁן  
 וַיִּקַּח אֶחָת מִצְלָעָתּוֹ וַיִּסְכֵּר בָּשָׂר תְּחִתָּנָה: וַיִּבֶן יְהוָה  
 אֱלֹהִים אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיִּבְרָאָהּ  
 אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִנֵּנִי עֵצָה מִעֲצָמִי וּבָשָׂר  
 מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקָחָהּ־זֹאת: עַל־  
 כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ  
 לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם עֶרְוָה הָאָדָם וְאִשְׁתּוֹ וְלֹא  
 יִתְבָּשְׁשׁוּ:

## EXERCISE X.

GEN. III. 1-7.

וְהַנָּחַשׁ הָיָה עֶרְוָה מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה  
 אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא  
 תֹאכְלוּ מִכָּל עֵץ הָגֶן: וְהָאִשָּׁה וְהָאָדָם אֶל־הַנָּחַשׁ מִשָּׂרִי  
 עֵץ־הָגֶן נֹאכְלוּ: וּמִשָּׂרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן אָמַר  
 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ שֶׁן־תִּמְתְּחוּ:  
 וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תִּמְתְּחוּ: כִּי יָדַע  
 אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וַהֲיִיתֶם  
 כְּאֱלֹהִים יָדְעִי טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ  
 לְמֹאכֵל וְכִי תֹאוּהָ־הוּא לְעֵינַיִם וַנִּחְמַד הָעֵץ לְהַשְׁכִּיל  
 וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ:  
 וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֶרְוָה הֵם וַיִּתְפָּרְצוּ  
 עִלָּה תֹאנָה וַיַּעֲשׂוּ לָהֶם תְּגָרֶת:

## EXERCISE XI.

GEN. III. 8-13.

וַיִּסְמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בִּגְן לְרוּחַ  
 הַיּוֹם וַיִּתְּבֹא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּחוּף  
 עֵץ הַגֵּן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ  
 אַיֶּכָּה: וַיֹּאמֶר אֶת-קֻלְךָ שָׁמַעְתִּי בִּגְן וְאִירָא כִּי-עִירַם  
 אֲנִכִּי וְאֶחְבֵּא: וַיֹּאמֶר מִי הָגִיד לְךָ כִּי עִירַם אֶתָּה הֵמָּן-  
 הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אָכַל-מִמֶּנּוּ אָכַלְתָּ: וַיֹּאמֶר  
 הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתָּה-לִּי מִן-הָעֵץ  
 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה-זֹּאת עָשִׂית  
 וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הִשְׁיָאֲנִי וְאָכַל:

## EXERCISE XII.

GEN. III. 14-19.

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחַשׁ כִּי עָשִׂית זֹאת אֲרוּר  
 אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְוֹנֶךָ תֵּלֵךְ  
 וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ: וְאִיבָה! אִשִּׁית בִּינֶךָ וּבִין  
 הָאִשָּׁה וּבִין זָרַעָהּ וּבִין זָרַעָהּ הוּא יְשׁוּפֶךָ רֹאשׁ וְאַתָּה  
 תְּשׁוּפֶנּוּ עָקֵב: אֶל-הָאִשָּׁה אָמַר הָרְבָה אֲרֵבָה עֲצָבוֹנְךָ  
 וְהָרַנְךָ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל-אִשְׁךָ תִּשְׁוָקֶתָּ וְהוּא  
 יִמְשַׁל-בָּךְ: וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל  
 מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה  
 הָאֲדָמָה בְּעִבּוּרָהּ בְּעֶצְבוֹן תֹּאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ  
 וְדִרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת-עֹשֶׁב הַשָּׂדֶה: בְּזַעַת  
 אִפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְךָ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה  
 לָקַחְתָּ כִּי-עָפָר אַתָּה וְאֶל-עָפָר תָּשׁוּב:

## EXERCISE XIII.

GEN. III. 20-24.

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם  
 כָּל-חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ עֲרוֹת  
 וַיִּלְבָּשֶׂם: . וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כָּאֶחָד  
 מִמֶּנּוּ לְדַעַת טוֹב וָרָע וַעֲתָה שְׁנֵי-יֹשְׁלָח יָדוֹ וְלָקַח גַּם  
 מִעֵץ הַחַיִּים וָאָכַל וַחַי לֵעָלָם: וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים  
 מִבֶּן-עֵדֶן לְעַבְדָּה אֶת-הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֹשׁ  
 אֶת-הָאָדָם וַיִּשְׁכַּח מִקְדָּם לְגוֹ-עֵדֶן אֶת-הַכְּרִבִּים וְאֵת  
 לֶחֶט הַחֶרֶב הַמִּתְהַשֶּׁכֶת לְשָׁמֶר אֶת-דֶּרֶךְ עֵץ הַחַיִּים:

## EXERCISE XIV.

Exod. xx. 1-17.

*The Ten Commandments.*

וַיְדַבֵּר אֱלֹהִים אֵת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר: אֲנֹכִי  
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּיֹת  
 עַבְדִּים:

לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי:

לֹא-תַעֲשֶׂה-לְךָ פֶסֶל וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל  
 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: לֹא-  
 תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל  
 קָנָא פֶקֶד עֵינָי אֹהֵב עַל-בָּנָיִם עַל-שִׁלְשִׁים וְעַל-רִבְעִים  
 לְשָׁנָאִי וַעֲשֵׂה חֶסֶד לְאֵלִפִּים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי:

לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה  
 יְהוָה אֵת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׁוֹא:

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ; שֵׁשֶׁת יָמִים תַּעֲבֹד  
וְעָשִׂיתָ כָּל-מְלָאכָתְךָ; וַיּוֹם הַשְּׁבִיעִי שָׁבַת. לַיהוָה אֱלֹהֶיךָ  
לֹא-תַעֲשֶׂה כָל-מְלָאכָה אֹתָהּ. וּבִנְיָ-וּבִתְךָ עֲבָדְךָ וְאִמָּתְךָ  
וּבַהֲמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ; כִּי שֵׁשֶׁת-יָמִים עָשָׂה  
יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-  
בָּם. וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם  
הַשַּׁבָּת וַיְקַדְּשֵׁהוּ;

כִּבְדָּה אֶת-אָבִיךָ וְאֶת-אִמְךָ לְמַעַן יֵאָרְכוֹן יָמֶיךָ עַל  
הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ;

לֹא תִרְצַח;

לֹא תִנָּאֵף;

לֹא תִגְנוֹב;

לֹא-תַעֲנֶה בְרַעְיָךְ עַד שָׁקֶר;

לֹא תַחֲמַד בֵּית רַעְיָךְ לֹא-תַחֲמַד אִשְׁתִּי רַעְיָךְ וְעַבְדּוֹ  
וְאִמָּתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל אֲשֶׁר לְרַעְיָךְ;

#### EXERCISE XV.

PROV. IV. 1-9.

שְׁמָעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה; כִּי לֶקַח  
טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזֹבוּ; כִּי-בֶן הָיִיתִי לְאָבִי  
רָדָה וְיָחִיד לִפְנֵי אִמִּי; וַיִּרְנִי וַיֹּאמֶר לִי יִתְמָד-דְּבָרֵי לִבִּי  
שָׁמַר מִצְוֹתַי וַחֲקִיהָ; קָנָה חֻכְמָה קָנָה בִינָה אֶל-תִּשְׁפַח  
וְאֶל-תֵּט מֵאִמְרֵי-פִי; אֶל-תַּעֲזֹבָה וְתִשְׁמָרְךָ אֶהְיֶה  
וְתִצְרָךְ; רֵאשִׁית חֻכְמָה קָנָה חֻכְמָה וּבְכֹל-קִנְיָנָה קָנָה  
בִּינָה; סִלְסְלָה וְתָרוּמָמָה תִּכְבֹּדְךָ כִּי תַחֲבִקְנָה; תִּתֵּן  
לְרֵאשֶׁתָּהּ לְיִתְיָחֵן עֲטֹרַת תְּפָאֶרֶת תִּמְגֶּנֶת;

## EXERCISE XVI.

Prov. iv. 10-19.

שָׁמַע בְּנִי וְקַח אִמְרֵי וְיָרְבוּ לְךָ שָׁנוֹת חַיִּים; בְּדַרְךְ  
 חֲכָמָה חֲרִיתִיהָ הַדֶּרֶךְתִּיהָ בְּמַעְגְלֵי־יִשְׂרָאֵל; בְּלִכְתָּהּ לֹא־  
 יִצַּר צָעְדָהּ וְאִם־תָּרוּץ לֹא תִפְשֹׁל; הִחֲזֹק בַּמּוֹסֵר אֶל־  
 תָּרָם נִצְרָה כִּי־הִיא חַיִּיהָ; בְּאֶרֶח רָשָׁעִים אֶל־תֵּחַבֵּא  
 וְאֶל־תֵּאשֶׁר בְּדַרְךְ רָעִים; פָּרַעְהוּ אֶל־תִּעְבְּר־בוּ שְׁמִתָּה  
 מִעֲלִיו וְעֵבֶר; כִּי לֹא יִשְׁנֹנוּ אִם־לֹא יָרְעוּ וְנִגְזְלָה שְׁנָתָם  
 אִם־לֹא יִכְשֹׁלוּ; כִּי לֶחֶמוֹ לֶחֶם רָשָׁע וַיִּיזוּ הַמָּסִים יִשְׁתּוּ;  
 וְאֶרֶח צַדִּיקִים כָּאוֹר נֹגַח הוֹלֵךְ וְאוֹר עַד־נִכּוֹן־הַיּוֹם;  
 דֶּרֶךְ רָשָׁעִים כַּאֲפֹלָה לֹא יָדְעוּ בַּמָּה יִכְשֹׁלוּ;

## EXERCISE XVII.

Prov. iv. 20-27.

בְּנִי לְדִבְרֵי הַקְּשִׁיבָה לְאִמְרֵי הַט אֲזַנְךָ; אֶל־וִלְיֹזוּ  
 מֵעֵינֶיךָ שְׁמֶרֶם בְּתוֹךְ לִבְבְּךָ; כִּי־חַיִּים הֵם לְמַצְאֵיהֶם  
 וְלִכְל־בָּשָׂרוֹ מִרְפָּא; מִכָּל־מִשְׁמֵר נִצַּר לִפְנֵי כִי מִמֶּנּוּ  
 תוֹצֵאוֹת חַיִּים; הִסֵּר מִמֶּה עֲקָשׁוֹת פֶּה וּלְזוֹת שְׁפָתַיִם  
 תִּחְרָק מִמֶּךָ; עֵינֶיךָ לֹנֶכַח יִבִּיטוּ וְעַפְעָפִיָּה יִישְׁרוּ נִגְדָּה;  
 פֶּלֶס מַעְגַּל רִגְלֶךָ וְכָל־דֶּרֶכֶיךָ יִפְנוּ; אֶל־תֵּחַט יָמִין  
 וּשְׂמֹאל הִסֵּר רִגְלֶךָ מִרָע;

## EXERCISE XVIII.

Psalm i. 1-6.

אֲשֶׁר־יִהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים וּבְדַרְךְ  
 חַטָּאִים לֹא עָמַד וּבְמִשְׁבַּב לִצִּים לֹא יָשָׁב; כִּי אִם בְּתוֹרַת  
 יְהוָה תִּפְסָצוּ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְלַיְלָה; וְהָיָה כַּעֵץ



שְׁתוּל עַל-פְּלִיגִימִים אֲשֶׁר פָּרְיוּ וַיִּתֵּן בָּעֵתוֹ וְעִלָּהּ לֹא-  
יָבוּל וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ; לֹא-כֵן הָרָשָׁעִים כִּי  
אִם-כַּמֶּץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ; עַל-כֵּן לֹא-יִגְמּוּ רָשָׁעִים  
בְּמִשְׁפָּט וְחֹטְאִים בְּעֵדֹת צְדִיקִים; כִּי-יִוָּדַע יְהוָה דֶּרֶךְ  
צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֹד;

## EXERCISE XIX.

PSALM XIX. 1-8.

לִמְנַצֵּחַ מְזִמּוֹר לְדָוִד; הַשִּׁמִּים מְסַפְּרִים כְּבוֹד-אֱלֹהִים  
וּמַעֲשֵׂה יְדֵיו מְגִיד הֶרְקִיעַ; יוֹם לְיוֹם יִפְיֶעַ אֱמֶר וְלַיְלָה  
לְלַיְלָה יִחְיֶה-הַדָּעַת; אֵין-אֱמֶר וְאֵין דְּבָרִים כָּלִי נִשְׁמַע  
קוֹלָם; בְּכָל-הָאָרֶץ וַיֵּצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיָּהֶם  
לִשְׁמֵשׁ שֶׁם-אֱהֵל בָּהֶם; וְהוּא פָּתַחַן וַיֵּצֵא מִחֻפְתּוֹ וַיִּשֵׁשׁ  
כְּגִבּוֹר לְרוּץ אֶרֶץ; מְקַצֵּה הַשָּׁמַיִם וּמוֹצֵא אוֹתָם וְתִקְוֹתָם  
עַל-קִצּוֹתָם וְאֵין נֹסֵף מִחֻמָּתוֹ; תּוֹרַת יְהוָה הַמִּי-מָה  
מְשִׁיבַת נֶפֶשׁ יְדוּת יְהוָה נֶאֱמָנָה מִחֻפְמַת פָּתִי;

## EXERCISE XX.

PSALM XIX. 9-15.

פְּקוּדֵי יְהוָה יִשְׁרִים מְשִׁמְחֵי-לֵב מְצוֹת יְהוָה בְּרָה  
מְאִירַת עֵינַיִם; יִרְאֵת יְהוָה וְטִהוֹרָה עוֹמֶדֶת לְעַד  
מְשַׁפְּטֵי-יְהוָה אֶמֶת צִדְקוֹ יִחַדּוּ; הִנֵּחַ מַדִּים מִזֶּהָב וּמִפָּז  
רָב וּמִתּוֹקִים מִדְּבַשׁ וְנֶפֶת צוּפִים; גַּם-עֲבָדָה נִזְהָר בָּהֶם  
בְּשִׁמְרָם עֵקֶב רָב; שְׁגִיאוֹת מִי-יִבִּין מִנִּסְתָּרוֹת נִקְנִי; גַּם  
מִזִּדִּים וְחֹשֶׁךְ עֲבָדָה אֶל-יִמְשְׁלוּ-בִי אֲזִי אֵיתָם וְנִקְיִתִי  
מִפֶּשַׁע רָב; יְהִי-לִרְצוֹן וְאֶמְרִי-פִי וְהִגִּיוֹן לִפִּי לִפְנֵיךְ  
יְהוָה צוּרִי וְגֹאֲלִי;

## EXERCISE XXI.

PSALM xxxvii. 1-7.

לְדוֹד | אֶל-תִּתְחַר בַּמִּרְעַם אֶל-תִּקְנֵא בַעֲשֵׂי עוֹלָה: כִּי  
 כַּחצִיר מִהֶרָה יִמְלוּ. וּכְיֶרֶק דָּשָׂא יִפְלֹן: בָּטַח בִּיהוָה  
 וַעֲשֵׂה-טוֹב שְׂכֵן-אָרֶץ וִרְעָה אֱמוּנָה: וְהִתְעַנֵּג עַל-יְהוָה  
 וַיִּתֶּן-לָהּ מִשְׁאֲלוֹת לִפְנֵי: גוֹל עַל-יְהוָה דִּרְפָּה וּבָטַח  
 עָלָיו וְהוּא יַעֲשֶׂה: וְהוֹצִיא כְּאוֹר צִדְקָה וּמִשְׁפָּטָה  
 פְּצֵה־רִים: דוּם | לִיהוָה וְהִתְחַוֵּל לוֹ אֶל-תִּתְחַר  
 בַּמִּצְלִיחַ דִּרְכּוֹ בְּאִישׁ עֲשֵׂה מִזְמוֹת:

## EXERCISE XXII.

PSALM xxxvii. 8-15.

הֶרֶף מֵאֵף וַעֲזֹב הֵמָּה אֶל-תִּתְחַר אֶת-לִהְרֶע: כִּי  
 מִרְעִים יִכְרֹתוּן וּקְנִי יְהוָה הֵמָּה יִירְשׁוּ-אָרֶץ: וְעוֹד  
 מַעַט וְאֵין רָשָׁע וְהִתְבּוֹנֵנֶת עַל-מְקוֹמוֹ וְאֵינֶנִּי: וַעֲנוּיִם  
 יִירְשׁוּ-אָרֶץ וְהִתְעַנֵּגוּ עַל-רֹב שְׁלוֹם: זִמַּם רָשָׁע לַצַּדִּיק  
 וְחָרַק עָלָיו שִׁנָּיו: אֲדַנִּי יִשְׁחַק-לוֹ כִּי-רָאָה כִּי-יָבֹא  
 יוֹמוֹ: חָרַב | פָּתַחוּ רִשְׁעִים וּדְרָכוֹ קִשְׁתָּם לְהַשִּׁיל  
 עָנִי וְאִבְיוֹן לַטְבוּחַ יִשְׁרֵי-דָרָד: חֲרָבָם תִּבּוּא בְּלִפְסָם  
 וְקִשְׁתוֹתָם תִּשְׁבֶּרְנָה:

## EXERCISE XXIII.

PSALM xxxvii. 16-22.

טוֹב מַעַט לַצַּדִּיק מִהֶמּוֹן רִשְׁעִים רַבִּיב: כִּי | זְרוּעוֹת  
 רִשְׁעִים תִּשְׁבֶּרְנָה וְסוּמָד צַדִּיקִים יְהוָה: יוֹדֵעַ יְהוָה יָמִי  
 תְּמִימִים וְנִחַלְתָּם לְעוֹלָם תְּהִיָּה: לֹא יִבְשׁוּ בָּעֵת רַעָה

וּבִימֵי רָעָבוֹן יִשְׁכְּבוּ: כִּי רָשָׁעִים יֵאָבְדוּ וְאֹיְבֵי יְהוָה  
כִּיָּקֶר פָּרִים כִּלּוֹ בַּעֲשָׂן כָּלֹ: לֹה רָשָׁע וְלֹא יִשְׁלַם וְצָדִיק  
חֹנֵן וְנוֹתֵן: כִּי מְבָרְכֵיו יִירָשׁוּ אֶרֶץ וּמִקְלָלָיו יִכָּרְתוּ:

## EXERCISE XXIV.

Psalm xxxvii. 23-31.

מִיְהוָה מִצְעָדֵי-גֶבֶר כּוֹנֵנוּ וְדַרְכּוֹ יִחְפֹּץ: כִּי-יִפֹּל  
לֹא יוֹטֵל כִּי-יִהְיֶה סוֹמֵךְ יָדָ: נֶעַר וְהַיִּתִּי גַם-זִקְנָתִי  
וְלֹא רָאִיתִי צָדִיק נֶעֱזֵב וְזָרְעוֹ מִבֶּקֶשׁ-לֶחֶם: כָּל-חַיִּים  
חֹנֵן וּמִלֹּה וְזָרְעוֹ לִבְרָכָה: סוֹר מֶרֶע יַעֲשֶׂה-טוֹב  
וְשָׁכֵן לְעוֹלָם: כִּי יִהְיֶה אֱהָב מִשְׁפָּט וְלֹא-יֵעֹזֵב אֶת-  
חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ וְזָרַע רָשָׁעִים נִכְרָת: צָדִיקִים  
יִירָשׁוּ-אֶרֶץ וְיִשְׁכְּנוּ לְעַד עָלֶיהָ: שִׁי-צָדִיק יִהְיֶה חֲכָמָה  
וְלִשְׁוֹנוֹ תִּדְבֹּר מִשְׁפָּט: תּוֹרַת אֱלֹהֵיוּ בְּלִבּוֹ לֹא תִמָּעַד  
אֲשֶׁרִיו:

## EXERCISE XXV.

Psalm xxxvii. 32-40.

צוּפָה רָשָׁע לְצָדִיק וּמִבֶּקֶשׁ לְהַמִּיתוֹ: יְהוָה לֹא-  
יַעֲזֹבֵנוּ בִּידּוֹ וְלֹא יִרְשִׁיעֵנוּ בְּהַשְׁפָּטוֹ: קֹנֵה אֶל-יְהוָה וְשֹׁמֵר  
דַּרְכּוֹ נִירוֹמָמָה לְרִשְׁת אֶרֶץ בְּהַכְרַת רָשָׁעִים  
תִּרְאֶה: רָאִיתִי רָשָׁע עָרִיץ וּמִתְעַרָּה בְּאַזְרוֹחַ קִדְּנוֹ: וַיַּעֲבֹר  
וְהִנֵּה אֵינֶנּוּ וְאִבְקָשָׁהּ וְלֹא נִמְצָא: שָׁמַר-תָּם וּרְאֶה  
יֵשֶׁר כִּי-אַחֲרִית לְאִישׁ שָׁלוֹם: וּפִשְׁעִים נִשְׁמְדוּ יַחְדָּו  
אַחֲרִית רָשָׁעִים נִכְרָתָה: וְתִשׁוּעַת צָדִיקִים מִיְהוָה  
מֵעוֹנָם בְּעַת עָרָה: וַיַּעְזְרֵם יְהוָה וַיִּפְּלֻטֵם וַיִּפְּלֻטֵם  
מִרָשָׁעִים וַיּוֹשִׁיעֵם כִּי-חָסִי כֹ:

## EXERCISE XXVI.

PSALM LXVII. 1-8.

לְמַנְצַח בְּנִינַת מְזִמּוֹר שִׁיר: אֱלֹהִים יַחֲנֵנוּ וַיְבָרֲכֵנוּ  
 יְאֵר פָּנָיו אֶתָּנוּ כִּלְה: לְדַעַת בְּאֶרֶץ דִּרְפָּה בְּכָל-גּוֹיִם  
 יְשׁוּעָתָהּ: יוֹדוּהָ עַמִּים | אֱלֹהִים יוֹדוּהָ עַמִּים כָּל־  
 יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים כִּי-תִשָּׁשׂ עַם מִיִּשְׂרָאֵל וְלְאֻמִּים |  
 בְּאֶרֶץ תַּנְחֵם כִּלְה: יוֹדוּהָ עַמִּים | אֱלֹהִים יוֹדוּהָ עַמִּים  
 כָּל־: אֶרֶץ נִתְּנָה יְבוּלָהּ יְבָרֲכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרֲכֵנוּ  
 אֱלֹהִים וַיִּירָאוּ אוֹתוֹ כָּל-אֲפֹסִי-אֶרֶץ:

## EXERCISE XXVII.

PSALM XCVIII. 1-4.

מְזִמּוֹר שִׁירוֹ לִיהוָה | שִׁיר הַדָּשׁ כִּי-נִפְלְאוֹת עָשָׂה  
 הוֹשִׁיעָה-לּוֹ יְמִינוּ וַיִּזְרַע קֶדְשׁוֹ: הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ  
 לְעֵינֵי הַגּוֹיִם גָּלָה צְדָקָתוֹ: זָכַר חֲסִדּוֹ | וַאֲמוֹנָתוֹ לְבֵית  
 יִשְׂרָאֵל רָאוּ כָל-אֲפֹסִי-אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הֲרִיעוּ  
 לִיהוָה כָּל-הָאֶרֶץ סָצְחוּ וַרְנְנוּ וַיִּזְמְרוּ:

## EXERCISE XXVIII.

PSALM XCVIII. 5-9.

זָמְרוּ לִיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמֶרָה: בְּחִצְצָרוֹת  
 וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי | הַמֶּלֶךְ יְהוָה: יִרְעַם הַיָּם  
 וּמַלְאֵל תִּבֵּל וַיִּשְׁבִּי בָהּ: נְהָרוֹת יִמְחֲאוּ-כַף יְתֵד הָרִים  
 יִרְנְנוּ: לִפְנֵי-יְהוָה כִּי-בָא לְשֹׁשֶׁט הָאֶרֶץ יִשְׁפֹּט-תִּבֵּל  
 בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים:

## EXERCISE XXIX.

Prov. xxii. 1-8.

נבחר יָשָׁם מֵעֶשֶׂר רַב מִכֶּסֶף וּמִזֶּהָב חֵן טוֹב; עֲשִׂיר  
וְרֵשׁ נִפְגְּשׁוּ עֵשֶׂה כָּלֶם יְהוָה; עָרוֹם | רָאָה רָעָה וַיִּסְתָּר  
וּפְתִיִּים עָבְרוּ וַנִּגְעַנְשׁוּ; עֶקֶב עֲנָוָה יִרְאֵת יְהוָה עֲשִׂיר  
וְכָבוֹד וְחַיִּים; צָנִים פָּחִים בְּדֶרֶךְ עֶקֶשׁ שׁוֹמֵר נִפְשׁוֹ  
יִרְחַק מֵהֶם; חֲנֹךְ לִנְעַר עַל-פִּי דִרְכּוֹ גַם כִּי-יִזְקִין לֹא-  
יִסּוּר מִמֶּנָּה; עֲשִׂיר בְּרָשִׁים וּמִשּׁוֹל וְעַבְד לֵזָה לְאִישׁ  
מִלֵּוָּה;

## EXERCISE XXX.

Prov. xxii. 9-14.

זוֹרֵעַ עֹלָה יִקְצוֹר-אֶזְנוֹ וְשֹׁבֵט עֲבָרְתוֹ יִכְלֶה; טוֹב-  
עֵין הוּא יִבְרֹךְ כִּי-נָתַן מִלֶּחֶמוֹ לֵדָל; גֵּרֵשׁ יֶלֶץ וַיֵּצֵא  
מִדּוֹן וַיִּשְׁבֹּת דִּין וְקָלוֹן; אֱהֵב טְהוֹר-לֵב חֵן שְׁפִתָּיו  
רֵעֵהוּ מִלֵּךְ; עֵינֵי יְהוָה נִצָּרוּ דַּעַת וַיִּסְלַף דְּבָרֵי בָגָד;  
אָמַר עֲצֹל אָרִי בַחוּץ בְּתוֹךְ רְחוֹבוֹת אֶרֶצְחָה; שׁוֹתָה  
עֲמָקָה פִּי זָרוֹת זַעֲוִם יְהוָה יִפּוֹל-שָׁם;

## EXERCISE XXXI.

Prov. xxii. 15-21.

אֹלֶלֶת קָשִׁיזָה כְּלָב-נֶעַר שֹׁבֵט מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ;  
עֵשֶׂק דָּל לְהִרְבוֹת לוֹ נָתַן לְעֲשִׂיר אֵף לְמַחְסוֹר; הַט  
אָזְנְךָ וְשִׁמַּע דְּבָרֵי חֲכָמִים וְלִבְךָ תִּשְׁמֵת לְדַעְתִּי; כִּי-נָעִים  
כִּי-תִשְׁמְרֶם בְּבִטָּנָה וַכְּנוּ יַחְדָּו עַל-שְׁפָתֶיךָ; לְהִיּוֹת  
בִּיהוָה מִבְּטָחְךָ הוֹדַעְתִּיךָ הַיּוֹם אֶת-אֲתָתָה; חֲלָא כְתִבְתִּי

לֶךְ שְׁלֹשׁוֹם בְּמַעֲצוֹת וְדַעַת; לְהוֹדִיעָה קֶשֶׁט אֲמָרִי אֲמַת  
לְהָשִׁיב אֲמָרִים אֲמַת לְשִׁלְחֶיהָ;

## EXERCISE XXXII.

Prov. xxii. 22-29.

אֶל-תִּגְזַל-דָּל כִּי דַל-הוּא וְאֶל-תִּדְכָּא עֲנִי בַשָּׁעַר;  
כִּי-יִהְיֶה יָרִיב רִיבָם וְקָבַע אֶת-קִבְעֵיהֶם נָכַשׁ; אֶל-  
תִּתְרַע אֶת-בַּעַל אִם, יֶאֱתֵאֵשׁ חַמּוֹת לֹא יִתְּבוּא; פֶּן-  
תִּאֲלַף אֲרַחְתּוֹ וְלִקְחַת מוֹקֵשׁ לִנְפֹשָׁה; אֶל-תְּהִי בְתַקְעֵי-  
כֶּף בַּעֲרֻכִּים מִשָּׁאוֹת; אִם-אִין-לָהּ לְשֵׁלִם לְמַה-יִּקַּח  
מִשְׁכָּבָה מִתַּחֲתֶיהָ; אֶל-תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ  
אֲבוֹתֶיהָ; חֲזִית אִישׁ מִחִיר בְּמַלְאכָתוֹ לְפָנֵי-מַלְכִּים  
יִתְּיָצַב בַּל-יִתְיָצַב לְפָנֵי חֲשָׁפִים;

## EXERCISE XXXIII.

PSALM CL.

הִלְלוּ יְהוָה הִלְלוּ-אֵל בְּקִדְשׁוֹ הִלְלוּהוּ בְּרָקַע עֲזוֹ;  
הִלְלוּהוּ בְּגִבּוֹרָתוֹ הִלְלוּהוּ כְּרֹב גִּדְלוֹ; הִלְלוּהוּ בְּתַקַּע  
שׁוֹפָר הִלְלוּהוּ בְּנִבָּל וּכְנֹר; הִלְלוּהוּ בְּתֹף וּמַחּוֹל  
הִלְלוּהוּ בְּמִנִּים וְעִנָּב; הִלְלוּהוּ בְּצִלְצְלֵי-שִׁמֶּע הִלְלוּהוּ  
בְּצִלְצְלֵי תְרוּעָה; כֹּל הַנִּשְׁמָה תְּהַלֵּל יְהוָה הִלְלוּ-יְהוָה;



## CLAVIS

TO THE

## FOREGOING SELECTIONS FROM SCRIPTURE.

א

אָב, *a father* ; n. m. s.אָבוֹתֶיךָ, *thy fathers* ; n. m. pl. ; ךְּ, *thy*, pronominal affix.אָבִיו, *his father* ; ם affix.אָבִיוֹן, *a poor or needy person* ; n. m. s.אֶבֶן, *a precious stone, a diamond, etc.* ; n. m. s.אֶר, *a mist or vapor* ; n. m. s.אָדָם, *man, Adam*.אֲרָצָה, *the ground, earth* ; n. f. s.אֲדֹנָי, *the Lord* ; n. m. s.אוֹהֵב, (*is*) *loving* ; m. s. Benoni Kal ; the root itself.אֶהְבֶּךָ, *love thou — her* ; 2. m. s. ; Imp. Kal ; ךְּ, *her* ; affix ; root as above.אֹהֶל, *a tent, tabernacle* ; n. m. s.אִנְיָה, *foolishness, sin* ; n. f. s.אֲנִי, *vanity, affliction* ; n. m. s.אִיר, *light, splendor* ; n. m. s.אִירֹו, *him* ; Pron. 3. m. s. ; accus.אָזְנוֹ, *thy ear* ; n. m. s. ; ךְּ, *thy* ; affix.אָחֵד, *mas.* ; אֶחָד, *fem. one* ; num. adj.אַחֲרֵיהֶם, *other, after* ; adj. m. pl.אַחֲרֵיהֶם, *the end, latter end* ; n. f. s.אִי־בִרְוָה, *enmity, hatred* ; n. f. s.אֵיבֵי, *enemies of* ; n. m. pl. ; *status constructus*, from אִיב.אֵימָה, *where art — thou?* composed of אֵימָה, *where*, and מָה, *thou*.אֵינִי, *he is not, or it is not*.אִישׁ, *a man, husband* ; n. m. s.אִישְׁךָ, *thy husband* ; ךְּ, *thy*, affix.אִירָם, *I shall become upright, perfect* ; 1. c. s. f. ; Hithpael ; irr. for אֶרְמָם ם 2 Rad. drop. on account of gemination, compensated by ךְּ ; ךְּ redundant, dagesh preformative is excluded, and compensated by ךְּ ; root, רָמָם.אָכַל, *to eat, to receive, etc.* ; Inf. Kal ; root, itself.

אָכַל, *eating* ; m. s. Benoni Kal. When אָכַל, the 2. p. s. m. f. Kal is joined with this word, the two are rendered *eating, thou shalt or mayest eat* ; where the repetition of *eating* seems to give additional emphasis to the permission to eat ; the same kind of expression occurs in various other places in the Scriptures, simply giving additional force to the word that is to be made emphatic.



אָכְלָהּ, *thy eating*; Inf. Kal; אָךְ, *thy*, affix; root as above.

אָכְלָתֶם, *ye eat, have eaten, or your eating*; Ben. Kal; אָכְם, *your*; 2. p. m. pl.; affix; root as above.

אָכַלְתָּ, *thou hast eaten*; 2. m. s.; Pret. Kal; root as above.

אֵל, *God, the Almighty*; n. m. s.

אֵלֶּה, *these*; Pron. c. pl.

אֱלֹהֵי, *his God*; n. m. s.; אֱלֹהֵי, *his*, affix.

אֱלֹהִים, *the name of Deity, God*; n. m. pl.

אֱלֹהֵינוּ, *our God*; אֵינוּ, *our*, affix.

אֱלֹהֶיךָ, *thy God*; אָךְ, *thy*, affix.

אֲלֵמִים, *thousands*; n. m.

אִם, *a mother*; n. f. s.

אִמּוֹ, *his mother*; אִי, *his*, affix.

אִמּוּנָה, *faithfulness*; n. f. s.

אֲמִים, *peoples*; n. m. pl.; from

אָמַד, *a people*.

אָמַר, *hath said*; 3. m. s.; Pret. Kal; root itself.

אָמַר, *speech, word*; n. m. s.

אָמַרְי, *my sayings*; אִי, *my*, affix; m. pl.

אָמַרְי, *the words of*; n. m. pl. constr.

אָמַרְי, *the words*; n. m. pl.

אֱמֶת, *truth*; n. f. s.; as an adj. *true*; irreg. for אֱמֶתֶת.

אֲמִתּוֹ, *his maid-servant*; n. f. s. אִי, *his*, affix.

אֲנִי, *I*; Person. pron. nom.

אֶעֱשֶׂה לּוֹ, *I will make—for him*; 1. c. s. f. Kal; irreg. for אֶעֱשֶׂה, אֶעֱשֶׂה לּוֹ, *for him*; root עָשָׂה.

אַף, *anger, nose, face*; n. m. s.

אַפְּיָה, *thy nostrils, face, anger*; pl. constr.; אָךְ, *thy*, affix.

אַפְסֵי, *the ends of*; n. m. pl. constr. from אָפַס, *the end*, etc.

אֲרַבֵּה, *I will cause to multiply*; 1. c. s. f. Hiph. irreg. for אֲרַבִּיהָ, אֲרַבֵּה, *form*. drop. on account of הֵאֱרַבֵּה; root אָרַב.

אָרִיר, *cursed*; m. s. Ben. Paul; אָרִיר, *root* אָרַר.

אֲרִי, *path, way*; n. m. s.

אֲרִיֹתָי, *his ways*; n. m. pl. אֲרִי, *his* affix.

אָרִי, *a lion*; n. m. s.

אָרֶץ, *the earth, land*; n. m. s.

אֲרִצָּה, *I shall be slain, torn in pieces*, etc.; 1. s. c. f.; Niph.; dag. drop. in אֲרִ and compens. by אֶ; root אָרַץ.

אִשָּׁה, *a woman*; n. f. s.

אַשּׁוּר, *Assyria*; n. f. s.

אֲשִׁית, *I will cause to put*; 1. c. s. f. Hiph.; irreg. for אֲשִׁיתָ; root אָשַׁת.

אֲשֶׁר, *who, which, whatever*, etc.; pronoun.

אֲשֶׁרִי, *the blessings of*; n. m. pl.; constr. from אֲשֶׁר.

אֲשֶׁרֵי, *his steps, ways*, etc.; n. m. pl.; אֲשֶׁרֵי, *his*, affix.

אִשְׁתּוֹ, *the wife of*; n. f. s.; constr.

אִשְׁתּוֹ, *his wife*; n. f. s.; אִי, *his*, affix.

אִשְׁתְּךָ, *thy wife*; n. f. s.; אָךְ, *thy*, affix.

אֵל, *to wit, too, with, upon, against*, and the sign of the accus. case.

אַתָּה, *thou*; 2. m. s.

אַתָּה, *him*; 3. m. s. accus.

אַתָּם, *them*; 3. m. pl. accus.

אָהֲנוּ, *upon us*; composed of אָרָא, *upon* and אָנוּ, *us*.

## ב

בָּא, *he cometh, or came*; 3. m. s. Pret. Kal; root בּוֹא.

בְּאַפִּי, *in his nostrils*; n. m. pl.; אָפִי, *his*, affix.

בְּאִשְׁתּוֹ, *unto his wife*; אִי, *his*, affix; בְּ, prep. pref.

בְּבִטְנָהּ, *within — thee*.

בְּגִבּוֹרָתוֹ, *in his mighty acts, or powers*; n. f. pl.; from גִּבּוֹרָה; אָפִי, *his*, affix.

בֹּגֵד, *the transgressor*; or, *he acting deceitfully*; m. s. Ben. Kal; root, בָּגַד.

בִּגְדָן, *in the garden*; n. m. s.

בְּרִיחַ, *over the fish of*; n. f. s. constr.

בְּרִיחַ, *in the way of*; n. m. s. const.

בָּהּ, *in it, or her*.

בְּהִבְרָאם, *when they were created, or in the creating them*; Inf. Niph.; אָם, *them*, affix; root בָּרָא.

בְּחִצָּה, *in the cutting off, or when cut off*; Inf. Niph.; root חָצַח.

בָּחֶם, *in them*.

בְּחִמָּה, *cattle*; n. c. s.

בְּחִשְׁפּוֹ, *when he is judged*; Inf. Niph.; root חָשַׁפ.

בּוֹ, *in it, or in him*.

בְּזֵיעַ, *in the sweat of*; n. f. s. constr. from יָצַע.

בְּחוּץ, *without, in the street*; n. m. s.

בְּחִצְצֹרוֹת, *with trumpets*; n. f. pl. from חִצְצֹרָה.

בָּטַח, *trust, or hope thou*; 2. m. s. Imp. Kal; root itself.

בְּרִימִים, *in the seas*; n. m. pl.; from יָם, *the sea*.

בִּינָה, also בִּינָה, *understanding*; n. f. s.

בִּינָה, *attend or consider thou*; 2. f. s.; Imp. Kal; root, בִּין.

בֵּינָה, *between — thee*.

בְּכִנּוֹר, *with the harp*; n. m. s.

בְּלֵב, *in the heart*; n. m. s.

בְּלֵבָם, *into their own heart*; n. m. s.; אָם, *their*, affix.

בְּלֵי, *where not*; adv.

בְּלִהְיָה, *when thou goest, or in thy going*; Inf. Kal; root יָלַח.

בְּמִישָׁרִים, *with equity, or in uprightness*; n. m. pl.

בְּמַעְגָּלִי, *in the paths of*; n. m. pl. constr. from מַעְגָּל.

בְּמִצֵּי, *with stringed instruments*; n. m. pl.

בְּמַעְצוֹת, *in counsels*; n. f. pl.

בְּמַצְלִיחַ, *against him causing to prosper*; Part. in Hiph.; root צָלַח.

בְּמַרְעִים, *on account of those causing to do evil*; m. s. Part. in Hiph.; root רָעַע.

בְּמִשְׁפָּט, *in the judgment*; n. m. s. בְּנִכֵּל, *upon, or with the psaltery*; n. m. s.

בֵּן, *a son*; בָּנִים, *sons, or children*; n. m. s. pl.

בְּנִי, *O my son*; n. m. s.; אֲנִי, *my*.

בְּנִינּוֹת, *on — Neginoth*; or, *on the stringed instruments*; n. f. pl.; from בָּנָה, *to play, or perform on an instrument*.

בְּעִבְרָה, *for thy sake*; אָהּ, *thy*, affix.

בְּעֵדֶן, *in Eden*; n. m. s.

- בַּעֲדָה**, *in the congregation of*; n. f. s.; constr.  
**בַּעַל**, *a man of, ruler, master, etc.*; n. m. s.; constr.  
**בְּעָצָב**, *in sorrow*; n. m. s.  
**בְּעֶצְבוֹן**, *with sorrow*; n. m. s.  
**בְּעִצָּה**, *in the counsel of*; n. f. s. constr. from **עָצָה**.  
**בְּעֶרְבִים**, *among them being sureties*; m. pl.; Ben. Kal.; root **עֶרַב**.  
**בְּעֹשֵׂי**, *at those doing or making*; m. s. Ben. Kal.; root **עָשָׂה**.  
**בְּעָשָׁן**, *into smoke*; n. m. s.  
**בְּעֵת**, *in the season of*; n. f. s. constr.  
**בְּעִתּוֹ**, *in its or his season*; n. f. s. **ו**, *its or his, affix*.  
**בְּעֶדֶק**, *in righteousness*; n. m. s.  
**בְּצֶלֶם**, *in the image of*; n. m. s. constr. from **צָלַם**, *in image*.  
**בְּצַלְמֵנוּ**, *in our image*; n. m. s. **נוּ**, *our, affix*.  
**בְּצִלְצָלִי**, *upon cymbals of*; n. m. pl.; constr. from **צִלְצַל**.  
**בֹּקֶר**, *morning*; n. m. s.  
**בְּקִדְשׁוֹ**, *in his holiness*; n. m. s. from **קָדַשׁ** **ו**, *his, etc.*  
**בָּרָא**, *he created*; 3. m. s.; Pret. Kal.; root itself.  
**בְּרֵאשִׁית**, *in the beginning; the very commencement of time*; n. f. s.; from **רֵאשׁ**, *head*.  
**בָּרָה**, *(is) pure*; adj. f. s.  
**בֵּרַךְ**, *he blessed*; 3. m. s.; Pret. Kal.; root itself.  
**בְּרִשִׁים**, *over the poor*; n. m. pl.; from **רָשׁ**, *a poor person*.  
**בְּשָׁמַיִם**, *in the heavens*; n. m. pl.  
**בְּשִׁמְרָם**, *in keeping — them*; Inf. Kal.; **ם**, *them, affix*; root **שָׁמַר**.  
**בַּשַּׁעַר**, *in the gate*; n. m. s.  
**בַּשַּׁעְרֶיךָ**, *in thy gates*; n. m. pl. **ךָ**, *thy, affix*.  
**בָּשָׂר**, *flesh*; n. m. s.  
**בְּשָׂרוֹ**, *in his flesh*; **ו**, *his, etc.*  
**בְּתוֹךְ**, *in the midst of*; n. m. s.  
**בְּתוֹכָהּ**, *with the sound of*; n. m. s. constr.  
**בְּתוֹכָם**, *with them striking*; m. pl. constr.; Ben. Kal.; root, **תָּקַע**.  
**בְּתוֹלָה**, *with the timbrel*; n. m. s.
- ג
- גֹּבֵר**, *a male, or head of a family*; n. m. s.  
**גְּבוּל**, *landmark, boundary*; n. m. s.  
**גִּבּוֹר**, *a mighty man*; n. m. s.  
**גִּדְלוֹ**, *his greatness*; n. m. s. **ו**, *his, affix*.  
**גּוֹיִם**, *nations, or the Gentiles*; n. m. pl.; from **גֹּיַר**.  
**גּוֹל**, *roll thou*; 2. m. s.; Imp. Kal.; root **גָּלַל**.  
**גּוֹחֵקֶךָ**, *thy belly*; n. m. s.; **ךָ**, *thy, affix*.  
**גִּיחוֹן**, *Gihon, or Gichon*; n. m. s.  
**גִּלְהָד**, *he hath openly shewed*; 3. m. s.; Pret. Piel; root itself.  
**גֶּן**, *a garden*; n. m. s.  
**גָּרַשׁ**, *cast out, or expel thou*; 2. m. s.; Imp. Piel; root itself.
- ד
- דְּבָרֶיךָ**, *the words of*; n. m. pl.; constr.; from **דָּבַר**, *a word*.  
**דָּוַם**, *rest thou*; 2. m. s.; Imp. Kal.; root itself.  
**דָּל**, *the poor*; n. m. s.

מִלְחָמָה, *strife*; n. m. s.  
 דַּעַת, *knowledge*; n. f. s.  
 דֶּרֶךְ, *the way of, path, road, etc.*;  
 n. m. s.  
 דִּרְדֵּר, *the thistle*; n. m. s.  
 דֶּרֶב, *his way*; n. m. s.; ו, *his*,  
 affix.  
 דֶּרֶכְךָ, *thy way*; ךְּ, *thy*, affix.  
 דָּשָׁא, *the tender herb, or grass*;  
 n. m. s.

## ח

הָאֶחָד, *the first or the one*.  
 הֵאֵלֶּה, *these*; Pron. 3. c. pl.;  
 from אֵלֶּה.  
 הַבְּדִלְיָה, *the bdellium, or pearl*;  
 n. m. s.  
 הַגָּדוֹל, *great*; adj. pl. m.; from  
 גָּדוֹל; this word as used in Gen.  
 i. 16, deviates from the general  
 rule, which requires the adject-  
 ive to agree with the noun in  
 gender as well as in number;  
 the explanation of this anomaly  
 is probably this: that when an  
 adjective masc. is joined with a  
 noun fem. it denotes dignity  
 or something important; in like  
 manner, when the fem. adj. is  
 put with a noun masc. it gener-  
 ally expresses contempt; as in  
 Deut. i. 28, עָרִים גְּדוֹלוֹת, *great*  
*cities*, which is evidently an  
 ironical expression.  
 הַגִּזְיוֹת, *the heathen*; n. m. pl.  
 הִגִּיד, *told*; 3. m. s.; Pret. Hiph.;  
 1 Rad. drop. compens. by  
 dag.; root גִּיד.  
 הַדְּבָרִים, *the words*; n. m. pl.  
 הִדְרִיכָהּ, *I have led thee, or caused*

*thee to be led*; 1. c. s.; Pret.  
 Hiph.; root דָּרַךְ.  
 הֹלֵךְ, *going, walking, etc.*; m. s.;  
 Bēn. Kal; root הָלַךְ.  
 הִיא, *he, that, it, etc.*; Pron. 3. m. s.  
 הִיא, *she or it*; Pron. 3. f. s.  
 הוֹדִיעַ, *he hath made known*; 3. m.  
 s.; Pret. Hiph.; root יָדַע.  
 הוֹדִיעָתִיךָ, *I have made known to —*  
*thee*; 1. c. s.; Pret. Hiph.; ךְּ,  
*thee*, affix; root as above.  
 הוֹצֵאתִיךָ, *I have brought thee out*;  
 1. c. s.; Pret. Hiph.; 1 Rad.  
 drop. and compens. by ו; root  
 יָצָא.  
 הוֹשִׁיעָהּ לֵוִי, *has saved — for him*;  
 3. m. s.; Pret. Hiph.; לוֹ, *for*  
*him*; root יָשַׁע.  
 הַזָּהָב, *gold or the gold*; n. m. s.  
 הִחֲזִיק, *take strong hold of*; 2. m.  
 s.; Imp. Hiph.; root חָזַק.  
 חָט, *cause thou to incline, or bend*  
*down*; 2. m. s.; Imp. Hiph.;  
 the full form of this verb is  
 חָטַט, from the root נָטַט 1  
 Rad. drop. and compens. by  
 dag.; apocop.  
 הַיַּבֶּשֶׁת, *the dry land*; or simply,  
*the dry*; n. f. s.  
 הָיָה, *to be, exist*; Inf. Kal; root  
 הָיָה.  
 הָיִיתִי, *I was*; 1. c. s.; Pret. Kal;  
 root as above.  
 הַיָּם, *the sea*; n. m. s.  
 הָיָה, *was, or existed*; 3. f. s.;  
 Pret. Kal; root as above.  
 הַכּוֹכָבִים, *the stars*; n. m. pl.;  
 from כּוֹכַב, *a star*.  
 הָלַךְ, *hath walked*; 3. m. s.; Pret.  
 Kal; root itself.

חָלָא, *is it not? or have not?*  
 חָלְלוּ, *praise ye*; 2. m. pl.; Imp.  
 Piel; root חָלַל.  
 חָלְלוּהוּ, *praise ye — Him*; חָוִי,  
*Him*; aff. הָוָה *Jehovah*.  
 הֵם, *they, those*; Pron. nom. pl.  
 m.; הֵמָּן the same.  
 הֵם, *them*; Pron. accus. pl. m.  
 חֲמָאוֹר, *the light*; n. m. s.  
 חֲמָאוֹרִים, *lights, torches, etc.*; n. f.  
 pl.; from אוֹר, *a light*.  
 חָמַטְרַי, *caused it to rain*; 3. m.  
 s.; Pret. Hiph.; root, מָטַר.  
 חֲמִיּוֹת, *the waters*; n. m. pl.; from  
 מֵיִם, *the sea, water, etc.*  
 חֲמֻסָּה, *turning itself round,*  
*or, every way*; f. s. Part. Hithp.;  
 root חָפַק.  
 חֲנֻמִּים, *they that are to be de-*  
*sired*; m. pl. Part. in Niph.;  
 root חָמַר.  
 חַנְּשָׁמָה, *that is a soul, spirit, or*  
*human being*; n. f. s.; from  
 נָשָׁמָה, *a spirit, soul, etc.*  
 חֲסֹבֵב, *encompassing, or sur-*  
*rounding*; m. s.; Ben. Kal;  
 root סָבַב.  
 הָסִיר, *put away, or cause thou to*  
*remove*; 2. m. s.; Imp. Hiph.;  
 root סָרַח.  
 הַעֲצֵם, *now*; adv.  
 הַצֵּל, *the rib*; n. m. s.  
 חֲקֻשִׁיבָה, *attend thou, or listen*;  
 2. m. s.; Imp. Hiph.; root קָשַׁב.  
 חֲרִיבָה, *in causing to increase*;  
 Inf. Hiph.; root רָבַה.  
 הָרְבִיעִי, *the fourth*.  
 הָרָחֵק, *put far away*; 2. m. s.;  
 Imp. Hiph.; root רָחַק.  
 הָרִים, *the mountains*; n. m. pl.

חָרִיעוּ, *cause ye to shout*; 2. m.  
 pl.; Imp. Hiph.; root רָיעַ.  
 חֲרִיתִיךָ, *I have taught thee*; 1. c.  
 s.; Pret. Hiph.; תְּךָ, *thee*, affix;  
 root יָרַח.  
 חֲרָמֶשׁ, *the creeping thing, reptile,*  
*etc.*; n. m. s.  
 חֲרָמֶשׁ, *creeping*; m. s.; Ben.  
 Kal; root רָמַשׁ.  
 חֲרָמָשׁוֹ, *that is moving, or creep-*  
*ing*; f. s.; Ben. Kal.  
 חָרַךְ, *cease thou*; 2. m. s.; Imp.  
 Hiph.; ח 3 Rad. apoch.; root  
 רָחַךְ.  
 חֲרָשִׁים, *the onyx*; n. m. s.  
 חֲשִׁיבָנִי, *beguiled, or deceived me*;  
 3. m. s.; Pret. Hiph.; יָנִי, *me*,  
 affix; root נָשָׂא.  
 חֲשָׁמַיִם, *the heavens*; n. m. pl.

י

וָאֵבַקְשָׁהוּ, *I sought, or enquired*  
*for — him*; 1. c. s.; F. Piel;  
 ו convers. וָהוּא, *him*, affix; root  
 בָּקַשׁ.  
 וָאֵחִבֵּא, *and I was hid, or con-*  
*cealed*; ו, conversive, 1. m. s.;  
 F. Niph. dag. drop in ו gutt.  
 and compens. by ו; root חָבֵא.  
 וָאֵירָא, *and I feared*; 1. c. s.; ו  
 convers. F. Kal; root יָרָא.  
 וָאֵכַל, *and I did eat*; 1. c. s.; F.  
 Kal; ו convers.; א 1 Rad. drop.  
 on account of א preformat.; root  
 אָכַל.  
 וָאֵמִינִיו, *and his truth, or faithful-*  
*ness*; n. f. s.; ו his, affix.  
 וָבֶרֶוֹ, *and void, empty*; n. m. s.  
 וּבְיָמַי, *and in the days of*; n. m.  
 pl. constr.

וּבִמְשֹׁב, *and in the seat of*; n. m. s. const. from מוֹשֵׁב, *a seat*.

וּבִקְצֵה, *and in the end of*; n. f. s.; קֶצֶה, *the end*.

וּבְחֹרָהוּ, *and in his law*; n. f. s.; חוֹרָה, *a law*.

וּבְטַח, *and trust, hope thou*; 2. m. s.; Imp. Kal; root טָבַח.

וְנוֹאֲלִי, *and my redeemer*; n. m. s.; י, *my*, affix; from נָאֵל, *a redeemer*, etc.

וְרָבַק, *and shall cleanse*; י conver. 3. m. s.; Pret. Kal; root רָבַק.

וְרָכְבוּ, *and have bent*; 3. m. pl. Pret. Kal; root רָכָה.

וְרִנְיֹון, *and the meditation of*; n. m. s. constr.

וְרוֹצִיָּה, *and he will bring forth*; 3. m. s.; Pret. Hiph.; י conver. י 1 Rad. drop. and compens. by י; root רָצָה.

וְרָחֵה, *and he shall be*; י conver. 3. m. s. Pret. Kal; root רָחָה.

וְרָחִיתֶם, *and ye shall be*; י conver. 2. m. pl. Pret. Kal; root as above.

וְרָחֻקְשִׁירֵב, *and attend ye*; 2. m. pl. Imp. Hiph.; root קָשַׁב.

וְרָחֻקָּה, *and thy conception*; n. m. s.; ה, *thy*, affix.

וְרָחֻקָּה, *and watered*; 3. m. s. Pret. Hiph.; י format. drop. compens. by י; root שָׁקַח.

וְרָחֻבּוֹנוּתָהּ, *and thou hast considered*; 2. m. s. Pret. Hithpael; root בִּין.

וְרָחֻחוּלָל, *and wait patiently*; 2. m. s. Imp. Hithp.; dag. excluded in ו and ל assumed; root חוּל.

וְרָחֻחֵנֵנּוּ, *and shall delight themselves*; י conver. 3. m. pl. Pret. Hithp.; root עָנַנּוּ.

וְרָחֻחֵנִי, *and delight thyself*; 2. m. s. Imp. Hithp.; root as above.

וְרָחֻמֵּי, *and sing psalms*; 2. m. pl. Imp. Kal; root נָמַר.

וְרָחֻמֵּי, *and the arm of*; n. m. s. constr.

וְרָחֻמֵּי, *and live*; 2. m. s. Imp. Kal; root רָחַם.

וְרָחֻק, *and is gnashing*; m. s. Ben. Kal; root חָרַק.

וְרָאָה, *and he did eat*; י conver. 3. m. s. F. Kal; root אָכַל.

וְרָאָה, *and he said*; י conver. 3. m. s. F. Kal; root אָמַר.

וְרָאָה, *and brought, or caused to be brought*; י conver. 3. m. s. F. Hiph.; the characteristic י is omitted; root בִּוא or בָּא.

וְרָאָהָּ, *and brought — her*; 3. m. s. F. Hiph.; י conver.; י 2 Rad. drop.; ה, *her*, pron. affix; root as above.

וְרָאָהָּ, *and divided*; 3. m. s. F. Piel; י conver.; root בָּרַל.

וְרָאָה, *and he made, or built*; 3. m. s. F. Kal; י conver. ח apocop.; root בָּנָה.

וְרָאָה, *and bless us*; 3. m. s. F. Piel.; י, *us*, affix.; root בָּרַךְ.

וְרָאָה, *and created*; 3. m. s. F. Kal; י conver.; root בָּרָא.

וְרָאָה, *and blessed*; 3. m. s. F. Kal; י conver.; root בָּרַךְ.

וְרָאָה, *and he drove out, expelled*; 3. m. s. F. Kal; י conver.; root גָּרַשׁ.

וַיִּדְבֹּר, *and he spake*; 3. m. s. F.

Piel; ו conver.; root דבּר.

וַיִּדְעוּ, *and they knew*; 3. m. pl.

F. Kal; ו conver.; root ידע.

וַיִּהְיוּ, *and they shall be*; 3. m. pl.

F. Kal; root יהי.

וַיִּוָּשְׁעוּ, *and will save — them*;

3. m. s. F. Hiph.; ו 1 Rad.

drop. on account of ו preformat.

in the F. and compens. by ו;

וָ, *them*, affix.; root וָשַׁע.

וַיִּנָּטַע, *and planted*; 3. m. s. F.

Kal; ו conver.; root נָטַע.

וַיִּין, *and the wine of*; n. m. s.;

from יין, *wine*.

וַיִּיצֶר, *and he formed*; 3. m. s.

F. Kal; ו conver.; cholem

drop. — assum. on account of

י, — quies. in long chiric; it is

irreg. for יָצַר; root יָצַר.

וַיִּירָאוּ, *and shall fear*; 3. m. pl.

F. Kal; root יָרָא.

וַיִּישָׁן, *and he slept*; 3. m. s. F.

Kal; ו conver.; root יָשַׁן.

וַיִּכָּל, *and ended*; 3. m. s. F.

Kal; ו conver.; ו apocop.;

root כָּלָה.

וַיִּכָּלְמוּ, *and (thus) were finished or*

*ended*; 3. m. pl. F. Pual; ו

conver.; ו 3 Rad. drop. on

account of its coming before ו;

root as above.

וַיִּלְבָּשׁוּ, *and clothed — them*; 3.

m. s. F. Kal; ו conver.; וָ, —

*them*, affix.; root לָבַשׁ.

וַיִּנָּח, *and he rested*; 3. m. s. F.

Kal; ו conver.; root נָח.

וַיִּנְחִיחַ, *and placed — him*; 3. m.

s. F. Kal; ו conver.; וָ, *him*,

affix.; root as above.

וַיִּסְגֹּר, *and closed up*; 3. m. s. F.

Kal; ו conver.; root סָגַר.

וַיִּסְלֵם, *and he overthroweth*; 3.

m. s. F. Piel; ו conver.; root

סָלַם.

וַיִּסְתָּר, *and hideth himself*; 3. m.

s. F. Kal; ו conver.; cholem

drop. — assum. on account of

ר gutt.; root סָתַר.

וַיִּעָבֵר, *and he passed away*; 3.

m. s. F. Kal; ו conver.; root

עָבַר.

וַיִּעֲזָרוּ, *and has helped — them*;

3. m. s. F. Kal; ו conver.; root

עָזַר.

וַיַּעֲשֶׂה, *and he made, or prepared*;

ו conver.; 3. m. s. F. Kal, for

וַיַּעֲשֶׂה; ו apocop.; root עָשָׂה.

וַיַּעֲשׂוּ, *and they made*; 3. m. pl.

F. Kal; ו conver.; ו 3 Rad.

drop. on account of its coming

before ו; root as above.

וַיִּשְׁאֵל, *and breathed*; 3. m. s. F.

Kal; ו conver.; root שָׁאַל.

וַיִּפֹּל, *and caused to fall*; 3. m.

s. F. Hiph.; ו conver.; ו 1

Rad. drop. compens. by dag.;

root פָּלַל.

וַיִּמְלֹא, *and delivered — them*;

3. m. s. F. Piel; ו conver.;

וָ, *them*, affix.; root מָלַא.

וַיִּצֵּא, *and shall, or will go out*;

3. m. s. F. Kal; root יָצָא.

וַיִּצְוּ, *and commanded*; ו conver.;

3. m. s. F. Piel, for וַיִּצְוָה; ו 3

Rad. drop. on account of ו; root

צָוָה.

וַיִּצְמַח, *he made to grow*; 3. m. s.

F. Kal; ו conver.; root צָמַח.

וַיִּצְּרָה, *formed*; 3. m. s. F. Kal.;

- ו conver. ; characteristic ו omitted ; root **רצו**.  
**וַיְקַדְּשׁוּ**, and sanctified, or hallowed ; 3. m. s. ; F. Kal ; ו conver. ; root **קדש**.  
**וַיְקַדְּשׁוּהָ**, and hallowed — it ; 3. m. s. ; F. Kal ; ו conver. ; **הָ**, it, or him, affix ; root as above.  
**וַיִּקַּח**, and took ; 3. m. s. ; F. Kal ; ו conver. ; ל 1 Rad. drop. compens. by dag. ; root **קח**.  
**וַיִּקְרָא**, and called ; 3. m. s. ; F. Kal ; ו conver. ; root **קרא**.  
**וַיִּרְאֶה**, and saw ; 3. m. s. ; F. Kal ; ו conver. ; **ה** apocop. ; root **ראה**.  
**וַיִּרְבוּ**, and shall be many ; 3. m. pl. ; F. Kal ; ב 2 Rad. drop. compens. by dag. ; root **רב**.  
**וַיִּרְדּוּ**, and let them have dominion ; 3. m. pl. ; F. Piel ; root **רדה**.  
**וַיִּרְוּמָקֶה**, and he shalt exalt — thee ; 3. m. s. ; F. Piel ; **ה**, thee, affix ; root **רים**.  
**וַיִּרְנֶה**, and sing, or shout for joy ; 2. m. pl. ; Imp. Piel ; root **רנן**.  
**וַיִּרְנֶה**, he taught or instructed — me ; 3. m. s. ; F. Kal ; ו conver. ; **נִי**, me, affix ; root **רנה**.  
**וַיִּשְׁכְּנוּ**, and they that dwell, or those dwelling ; m. pl. ; Ben. Kal ; root **שב**.  
**וַיִּשְׁבּוּ**, and rested ; 3. m. s. ; F. Kal ; ו conver. ; root **שב**.  
**וַיִּשְׁכֵּן**, and he placed ; 3. m. s. ; F. Kal ; ו conver. ; root **שכן**.  
**וַיִּשְׁכְּנוּ**, and shall dwell ; 3. m. pl. ; F. Kal ; root as above.  
**וַיִּשְׁלַחְהוּ**, and send forth — him ; 3. m. s. ; F. Piel ; ו conver. ; **הוּ**, him, affix ; root **שלח**.  
**וַיִּשְׁמְעוּ**, and placed ; 3. m. s. ; F. Kal ; ו conver. ; root **שמע** or **שמע**.  
**וַיִּשְׁמְעוּ**, and they heard ; 3. m. pl. ; F. Kal ; ו conver. ; root **שמע**.  
**וַיִּתְחַבֵּא**, and they hid themselves ; lit. he hid himself ; the verb being in the 3. m. singular ; F. Hithp. ; ו conver. ; root **חבא**.  
**וַיִּתְּמוּ**, and they sewed or fastened ; 3. m. pl. ; F. Kal ; ו conver. ; root **תמר**.  
**וַיִּתֵּן**, and set or placed ; 3. m. s. ; F. Kal ; ו convers. ; נ 1 Rad. drop. compens. by dag. ; root **נתן**.  
**וַיִּתֵּן לָהּ**, and he will give — to thee ; 3. m. s. ; F. Kal ; root as above.  
**וַיִּזְרַק**, and as the greenness of ; n. m. s. ; from **זרק**, the green herb.  
**וַיִּלְחַדְדוּ**, and to divide ; Inf. Hiph. ; root **לחד**.  
**וַיִּלְוּ**, and the perverseness, or wickedness of ; n. f. s. constr.  
**וַיִּלְמְדוּ**, and for days ; n. m. pl. ; from **יום**, a day.  
**וַיִּלְמְשׁוּ**, and to rule ; Inf. Kal ; root **משל**.  
**וַיִּלְחָצֶה**, and get thou ; 2. m. s. ; Pret. Kal ; root **לחצ**.  
**וַיִּלְשְׁמֶרָהּ**, and to keep — it ; Inf. Kal ; **הָ**, it, affix ; root **שמר**.  
**וַיִּמְבַּקֵּשׁ**, and is seeking, or inquiring ; m. s. ; Part. in Piel ; root **בקש**.  
**וַיִּמְדוּל**, and the dance ; n. m. s.  
**וַיִּמְלֵא**, and fill ; 2. m. pl. ; Imp. Kal ; root **מלא**.



וְיִלְחָה, *and (is) lending*; m. s.;

Part. in Hiph.; root לָחַד.

וְיַמְצֵא, *and the work of*; n. m. s.

וְיַמְצֹו, *and than pure gold*; n. m.

s.; from מָצָו, *gold*; comp. d.

וְיִמְקַלְלֵי, *and those who are cursed of him*; m. pl.; Part. in Pual;

root קָלַל.

וְיִמְחַקֵּר, *and sweet*; adj. pl.; from

חָקַר, *sweet*.

וְיִמְחַצֵּר, *and spreading himself*;

m. s.; Part. in Hithp.; root

חָצַר.

וְיִנְגַּזְלָה, *and is taken away*; 3. f. s.;

Pret. Niph.; root נָזַל.

וְיִנְתֵּן, *and giving*; m. s.; Ben.

Kal; root נָתַן.

וְיִנְחִלָּחם, *and their inheritance*; n.

m. s.; חָם, *their*, affix.

וְיִנְחָדֵד, *and to be desired*; m. s.;

Part. in Niph.; root חָדַד.

וְיִנְחַנְשִׁי, *and are punished*; 3. c.

pl.; Pret. Niph.; root נָשַׁךְ.

וְיִנְחָקֹחַ, (and) *shall be opened*;

3. m. pl.; Pret. Niph.; י con-

ver.; root פָּתַח.

וְיִנְחָט, *and the droppings of*; n. f.

s.; constr.

וְיִנְחַיְרִי, *and I shall be innocent*;

1. m. s.; Pret. Niph.; י con-

ver.; root נָהַר.

וְיִסְיֹכֶה, *and (is) holding or sus-*

*taining*; m. s.; Ben. Kal; root

סָמַךְ.

וְיִצְבֵּה, *and pass away*; 2. m. s.;

Imp. Kal; root יָצַב.

וְיִצְגֵּב, *and organ*; n. m. s.

וְיִצְוֹב, *and forsake thou*; 2. m. s.;

Imp. Kal; root יָצַב.

וְיִצְנִיחַ, *and the meek, or humble*;

n. m. pl.

וְיַעֲשֵׂה, *and do*; 2. m. s.; Imp.

Kal; root עָשָׂה.

וְיַעֲשִׂימ, *and those transgressing*;

m. pl.; Ben. Kal; root עָשָׂה.

וְיַעֲחִיִּים, *and, or but the simple*;

n. m. pl.

וְיַקְבֹּעַ, *and will spoil*; 3. m. s.;

Pret. Kal; י conver.; root קָבַע.

וְיַקְוִי, *and those awaiting, or ex-*

*pecting*; m. pl. Ben. Kal; root

קָוָה.

וְיַקְשִׁיחֻם, *and their bows*; n. f.

pl.; יח, *their*, affix.

וְיַרְאֵה, *and see or behold*; 2. m.

s.; Imp. Kal; root רָאָה.

וְיַרְבֵּה, *and multiply*; 2. m. pl.;

Imp. Kal; root רָבָה.

וְיַרְדִּדוּ, *and have dominion, or rule*

*over*; 3. m. pl.; Pret. Kal; י

conver.; root יָרַד.

וְיַרְנִי, *and rejoice, or shout for*

*joy*; 2. m. pl.; Imp. Piel; root

רָנַן.

וְיַרְעֵה, *and feed thou*; 2. m. s.;

Imp. Kal; root רָעָה.

וְיַשְׁכֵּן, *and dwell*; 2. m. s.; Imp.

Kal; root שָׁכַן.

וְיַשְׁמַע, *and hear*; 2. m. s.; Imp.

Kal; root שָׁמַע.

וְיַשְׁמֵר, *and keep*; 2. m. s.; Imp.

Kal; root שָׁמַר.

וְיַחְאֵל, *and she did eat*; 3. f. s.

F. Kal; י conver.; root אָכַל.

וְיַחְאִמֵּר, *and she said*; 3. f. s. F.

Kal; י conver.; root אָמַר.

וְיַחְיִצֵּא, *and brought forth*; 3. f. s.

F. Hiph.; י conver.; root יָצָא.

וְיַחְשַׁקְתֶּנּוּ, *and were opened*; 3. f.

pl. F. Niph.; ו conver.; root פקד.

וְהִצִּיבָהּ, *and she shall keep — thee*; 3. f. s. F. Kal; הִצִּיבָהּ, *thee*, affix; root נצב.

וְהִקְפִּיחוֹ, *and his circuit*; n. f. s.; ו, *his*, affix.

וְהִקְחָהּ, *and she took*; 3. f. s. F. Kal; ו conver.; ל 1 Rad. drop; root לקח.

וְהִרְאָהּ, *and she saw*; 3. f. s. F. Kal; ו conver.; root ראה.

וְהִרְאָהּ, *and let appear*; 3. f. s. F. Niph.; root as above.

וְהִרְוִיחָהּ, *and she shall promote — thee*; 3. f. s. F. Kal; הִרְוִיחָהּ, *thee*, affix; root ריב.

וְהִשְׁלִיכָהּ, *and the salvation of*; n. f. s.; constr.

וְהִשְׁמִיכָהּ, *and she shall preserve — thee*; 3. f. s. F. Kal; root שמר.

וְהִתְּנָהּ, *and she gave*; 3. f. s. F. Kal; ו conver.; root נתן.

## י

זֶה, *this, that*; dem. pron. f.; from יזה, mas.

זָהָב, *gold*; n. m. s.

זָכַר, *remember*; 2. m. s.; Imp. Kal; root זכר.

זָכָר, *a male*; n. m. s.

זָכַר, *he has remembered*; 3. m. s.; Pret. Kal; root as above.

זָמַם, *plotting*; m. s.; Ben. Kal; root זמם.

זָמְרָה, *a psalm*; n. f. s.

זָמְרוּ, *sing psalms*; 2. m. pl.; Imp. Kal; root זמר.

זָעַם, *he that is abhorred*; m. s.; Paul Kal; root זעם.

זָקַנְתִּי, *I have become old*; 1. c. s.; Pret. Kal; root זקן.

זָרָה, *strange or heathen woman*; n. f. pl.; from זר.

זָרַע, *seed, offspring*; n. m. s.

זָרַע, *bearing, producing*; m. s.; Ben. Kal; root זרע.

זְרוּעוֹת, *the arms of*; n. f. pl.; constr. זֶרֶעַ, *the arm*, etc.

זְרָעוֹבוֹ, *his, or its seed — in itself*; n. m. s.; ו, *his or its*; בו, *in itself*.

זְרָעֶךָ, *thy seed*; n. m. s.; הָ, *thy*; הָ, *her seed*, etc.

## ח

חָדָשׁ, *new*; adj. m.

חֲבִירִים, *aprons, belts*, etc.; n. f. pl.; from חָבַר, *to gird*, etc.

חֲדָדֶל, *Hiddekel, or Chiddekel*; n. f. s.; from חָדַר, *sharp*, and קָל, *to move swiftly*.

חַוְּוָה, *Eve, or Chavvah*; P. Name.

חַוִּילָה, *Havilah, or Chavilah*; n. f. s.

חֹוֶן, *showeth mercy, or is showing mercy*; m. s.; Ben. Kal; root חוּן.

חִוֵּן, *thou hast seen*; 2. m. s.; Pret. Piel; root חוה.

חַטָּאִים, *sinner*s; n. m. s.

חַי, *life, living*, etc.; n. f. s.; contraction of חַיָּה, *life*, etc.

חַיָּה, *that hath life, or is living*; m. s.; Ben. Kal; root חיה.

חַיֵּיךָ, *thy life*; חַיֵּיךָ, *thy*; חַיִּים, *life, or lives*; n. m. pl.

חַיָּהוּ, *the beast of the earth, or its beast*; n. f. s.; from חַיָּה, *a*

*beast*; ו, *its*, etc.

חִכְמָה, *wisdom*; n. f. s.  
 חֲכָמִים, *the wise*; n. m. pl.  
 חֶמֶס, *wrath, fury*; n. f. s.  
 חֲמוּט, *rage, fury, etc.*; n. f. s.;  
 from חָם, *to inflame, etc.*  
 חֲמִישִׁי, *the fifth*.  
 חֲמָסִים, *violence*; n. m. pl.  
 חֲמִיר, *his ass*; n. m. s.; י, *his*.  
 חֵן, *grace, favor*; n. m. s.  
 חָנַךְ, *train up, or instruct*; 2. m. s.; Imp. Kal; root חָנַךְ.  
 חֲסִדוֹ, *his mercy*; n. m. s.; י, *his*; from חָסַד, *mercy*.  
 חָסוּ, *they trusted*; 3. m. pl.; Pret. Kal; root חָסַח.  
 חֲסִידָיו, *his saints*; n. m. pl.; י, *his, etc.*  
 חֲפָצוֹ, *(is) his delight, pleasure*; n. m. s.; י, *his*; from חָפַץ.  
 חֲצִיר, *grass, grain*; n. m. s.  
 חֶרֶב, *a sword*; n. m. s.  
 חֲרָבָם, *their sword*; חָרְבָם, *their*, affix.  
 חָשָׁךְ, *keep back, or withhold*; 2. m. s.; Imp. Kal; root חָשַׁךְ.  
 חֹשֶׁךְ, *darkness*; n. m. s.  
 חֲשָׁטִים, *mean, low*; n. or adj.  
 חָתָן, *a bridegroom*; n. m. s.

## ט

טוֹב, *good*; n. or adj.; m. s.  
 טְהוֹרָה, *clean, pure*; adj. f. s.  
 טָרָם, *before*; adv.  
 טְהוּרֵלֵב, *pureness of — heart*.

## י

יָבֵא, *will come*; 3. m. s. F. Kal;  
 י 2 Rad. drop. compens. by י; root בּוֹא.

יֵאָבֵד, *shall perish*; 3. m. pl. F. Kal; root אָבַד.  
 יֵאָר, *he will cause to shine*; 3. m. s. F. Hiph.; י 2 Rad. drop. compens. by י; root אָוַר.  
 יֵאָרְכוּ, *may be long*; 3. m. pl. F. Kal; י paragog.; root אָרַךְ.  
 יֵבֹל, *shall wither, or lose its verdure*; 3. m. s. F. Kal; נ 1 Rad. drop. to prevent two serviles coming together, compens. by dag.; root נָבַל.  
 יִבְלָה, *her increase*; n. f. s.; חָ, *her*.  
 יִבְיֵן, *will understand, consider*; 3. m. s. F. Hiph., for יִבְיִין; י 2 Rad. dropt. compens. by י; for י; root בּוֹן.  
 יִבְרֹט, *shall look, regard*; 3. m. pl. F. Hiph. root נָבַט.  
 יִבְלֶיךָ, *they shall wither, fade*; 3. m. pl. F. Kal; נ 1 Rad. drop. compens. by dag.; י paragog.; root נָבַל.  
 יִבְרִיעַ, *uttereth, will cause to utter*; 3. m. s. F. Hiph.; נ 1 Rad. drop. compens. by dag.; root נָבַע.  
 יִבְרָךְ, *shall be blessed*; 3. m. s. F. Pual; dag. drop. on account of י, compens. by י; root בָּרַךְ.  
 יִבְרַכְנוּ, *shall bless us*; 3. m. s. F. Kal; ינוּ, *us*, affix; root אָסָה above.  
 יִבְשׁוּ, *they shall be ashamed*; 3. m. pl. F. Kal; י 1 Rad. drop. on account of י preformat.; root יָבַשׁ.  
 יָדָיו, *his hands*; n. m. pl.; י, *his*, affix.

יָדוֹ, *his hand*; י *his*, affix.

יָדְעוּ and יָדַעַת, *doth know*, or *is knowing*; m. s. Ben. Kal; root יָדַע.

יָדְעוּ, *they know*, or *knew*; 3. m. pl. Pret. Kal; root as above.

יָדְעִי, *knowing*; m. pl. constr. Ben. Kal; root as above.

יִהְיֶה, *he will meditate*; 3. m. s. F. Kal; irreg. for יִהְיֶה, chol. and chir. drop., יֶ assum. on account of two gutturals; root יָהַי.

יִהְיֶה, *let there be*, or *there shall be*; 3. m. s. F. Kal; irreg. for יִהְיֶה; ח 3 Rad. drop.; root יָהַי.

יְהוָה, *Jehovah*; n. m. s.

יָה, *Jah*; an abbreviation of the above.

יִרְדּוּ, *shall praise — thee*, or *give thee thanks*; 3. m. pl. F. Hiph.; irreg. for יִרְדּוּ; י 1 Rad. drop. on account of י preformat.; ו ehevi assum.; compens. by chol. for י; ה, *thy*, affix; root יָרַד.

יִרְשָׁלַי, *he shall be utterly cast down*; 3. m. s. F. Hiph.; ו 2 Rad. and י kamets-chat. drop. compens. by long י and ו; root יָרַשׁ.

יוֹם, *day*; n. m. s.

יוֹמָם, *by day*; adverbial.

זָקֵן, *he is old*; 3. m. s. F. Hiph.; root זָקַן.

יַחְדָּו, *withal*, *altogether*; adv.

יִרְחַב, *showeth*, or *will show*; 3. m. s. F. Piel; ח changed into י on account of makkeph; root יָרַח.

יָחִיד, *only* (beloved), *an only son*; n. m. s.

יִרְחַמֵּנוּ, *shall be merciful unto us*; 3. m. s. F. Kal; נוּ, *us*, affix; root יָחַן.

יִרְחַץ, *he delighteth in*, or *will delight in*; 3. m. s. F. Kal; root יָחַץ.

יִרְשׁוּ, *shall inherit*; 3. m. pl. F. Kal; root יָרַשׁ.

יִרְשׁוּ, *shall look straight forward*; 3. m. s. F. Hiph.; root יָרַשׁ.

יִרְכָּח, *shall fail*, or *waste away*; 3. m. s. F. Kal; root יָרַח.

יִכְנֶנּוּ, *shall be established*, *be fitted*; 3. m. pl. F. Kal; ו 2 Rad. drop. compens. by chol.; root יָכַן.

יִכְרְתוּ, *shall be cut off*; 3. m. pl. F. Hiph.; ו paragog.; root יָכַר.

יִכְשֹׁל, *shall cause to fall*; 3. m. pl. F. Hiph.; root יָכַשׁ.

יִכְשָׁלוּ, *they shall stumble*; 3. m. pl. F. Kal; root as above.

יִלָּדוּ, *shall depart*; 3. m. pl. F. Hiph.; root יָלַד.

יִמְחָאוּ, *shall clap*; 3. m. pl. F. Kal; root יָחָא.

יָמֵי, *days of*; n. m. pl. constr.

יָמֶיךָ, *thy days*; n. m. pl.; יָיָה, *thy*, affix.

יָמִים, *days*; n. m. pl.

יָמִינוּ, *the right hand*; n. m. s.

יִמְצָאוּ, *they shall be cut off*; 3. m. pl. F. Kal; ו 1 Rad. drop. compens. by dag.; root יָמַצׁ.

יִמְשָׁלוּ, *shall rule over — thee*; 3. m. s. F. Kal; שָׁ, *over thee*; also יִמְשָׁלוּ, the same; root יָמַשׁ.

יִמְשָׁלוּ-בִּי, *let them have dominion — over me*; 3. m. pl. F. Kal;

בִּי, *over me*; root as above.

יָנֻקָּה, *he shall be innocent*; 3. m. s. F. Niph.; ַ drop. ַ assum. on account of ה gutt.; root נָקָה.

יִסְּדָר, *he shall depart*; 3. m. s. F. Kal; root סָדָר.

יָעוּפָה, *shall fly*; 3. m. s. F. Piel; for יָעוּפָה, dag. drop. ַ assum. on account of gemina; root עָוָה.

יָעֻב, *shall leave*; 3. m. s. F. Kal; root עָוָב.

יָעֻזָּה, *will leave, or forsake* — *him*; 3. m. s. F. Kal; יָעֻזָּה, *him*, affix; root as above.

יָעָלָה, *went up*; 3. m. s. F. Kal; with a preterite signification in consequence of the preceding י; root עָלָה.

יַעֲשֶׂה, *he shall do*; 3. m. s. F. Kal; root עָשָׂה.

יָפֹל, or יִפֹּל, *shall fall*; 3. m. s. F. Kal; ַ 1 Rad. drop. compens. by dag.; root נָפַל.

יַפְלִיט, *he shall, or will deliver* — *them*; 3. m. s. F. Piel; יַפְלִיט, *them*, affix; root פָּלַט.

יִפְרָד, *it was, or shall be parted*; 3. m. s. F. Niph.; root פָּרַד.

יָצָא, *is, or has gone out*; 3. m. s. Pret. Kal; root יָצָא.

יָצָא, *went out, or is going out*; m. s.; Ben. Kal; root as above.

יִצְלַח, *he shall prosper*; 3. m. s. F. Hiph.; root צָלַח.

יָצַר, *he had formed*; 3. m. s.; Pret. Kal; root יָצַר.

יָצָח, *it grew, or shall grow*; 3. m. s. F. Kal; root צָחַח.

יָצַר, *shall be straightened*; 3. m. s. F. Kal; root יָצַר.

יָקָו, *shall be gathered together*; 3. m. pl. F. Niph.; ַ 3 Rad. drop. on account of י, which, with ה, might be mistaken for הו, *him*, the pron. affix; root קָוָה.

יָקָח, *should, or will he take away*; 3. m. s. F. Kal; ַ 1 Rad. drop. compens. by dag.; root לָקַח.

יָקָמוּ, *shall stand up, or rise*; 3. m. pl. F. Kal; ַ 2 Rad. drop. compens. by ַ; root קָם.

יִקְצֹר, *shall reap, gather*; 3. m. s. F. Kal; root קָצַר.

יִרְאָה, *the fear of*; n. f. s. constr.; from יָרָא, *fear*.

יִרְבֵּה, *shall multiply*; 3. m. s. F. Kal; ה apocop.; chol. drop. ַ assum. on account of ה gutt.; root רָבָה.

יִרְחִיק, *shall cause to drive* — *it*; 3. m. s. F. Hithp.; יִרְחִיק, *it*, affix; root רָחַק.

יִרְחַק, *shall be far*; 3. m. s. F. Kal; chol. drop. and ַ assum. on account of ה gutt.; root as above.

יִרְיֶב, *shall plead*; 3. m. s. F. Hiph.; ַ 2 Rad. drop. on account of י preformat.; compens. by ַ for dag. understood in י; root יָרַב.

יִרְעֹם, *will shout for joy*; 3. m. s. F. Piel; root רָעַם.

יִרְעֹם, *shall roar*; 3. m. s. F. Kal; root רָעַם.

יָרַע, *have done, or shall do mischief*; 3. m. pl. F. Hiph.; ַ 2 Rad. drop. compens. by ַ for ַ; root רָעָה.

רָקַק, *greenness of*; n. m. s.  
 יִרְשָׁעַנּוּ, *will condemn — him*; 3.  
 m. s. F. Hiph.; יָעַ, *him*, affix;  
 root רָשַׁע.  
 יָשָׁב, *hath sat*; 3. m. s. Pret. Kal;  
 root יָשַׁב.  
 יִשְׂבְּעוּ, *they shall be satisfied*; 3.  
 m. pl. F. Kal; יָ, for chol. on  
 account of ע gutt.; root שָׂבַע.  
 יִשְׁרִים, (are) *upright*; adj. m. pl.  
 יִשׁוּעָה, *the salvation of*; n. f. s.  
 constr.; י, *his* salvation.  
 יִשְׁקָחָהּ, *thy — saving health, or*  
*salvation*; יָקָ, *thy*, affix; from  
 יִשְׁקָח, *health, salvation, etc.*  
 יִשְׁחָקוּ, *shall bruise — thee*; 3. m.  
 s. F. Kal; יָקָ, *thee*, affix; י  
 drop. י assum. יָ changed into  
 יָ on account of יָ; root שָׁחַק.  
 יִשְׁחַקְכֶּנּוּ, *shall laugh — at him*;  
 3. m. s. F. Kal; לוֹ, *at him*;  
 root שָׁחַק.  
 יִשְׁלַח, *shall put, or reach forth*;  
 3. m. s. F. Kal; root שָׁלַח.  
 יִשְׁלַם, *payeth, or will restore*; 3.  
 m. s. F. Piel; root שָׁלַם.  
 יִשְׂמְחוּ, *shall be glad*; 3. m. pl. F.  
 Kal; root שָׂמַח.  
 יִשְׁנֶה, *will sleep*; 3. m. pl. F. Kal;  
 root יָשַׁן.  
 יִשְׁפֹּט, *he will judge*; 3. m. s. F.  
 Kal; root שָׁפַט.  
 יִשָּׁר, *the upright*; n. m. s.  
 יִשְׁרָאֵל, *Israel*; n. m. s.; lit., *he*  
*shall see God*; from שָׁרָא, *to see*,  
 and אֵל, *God*.  
 יִשְׁרִים, *those who are upright of*;  
 n. m. pl. constr.  
 יִשְׂרָצוּ, *shall produce abundantly*;  
 3. m. pl. F. Kal; root שָׂרַץ.

יִשְׂרָשׁ, *he rejoiceth, or will be joy-*  
*ful*; 3. m. s. F. Hiph.; י 2  
 Rad. drop. compens. by יָ;  
 root שָׂרַשׁ.  
 יִשְׂתַּדְּרוּ, *they shall drink*; 3. m. pl.  
 F. Kal; root שָׂתַר.  
 יִשְׁתַּבֵּשׁ, *ashamed*; 3. m. pl. F.  
 Hithp.; it has a preterite sense  
 because of the preceding יָ; for  
 יִשְׁתַּבֵּשׁ, dag. drop. on account  
 of gemina; compens. by chol.;  
 root בִּישׁ.  
 יִשְׁתַּבֵּר, *he shall stand*; and יִשְׁתַּבֵּר;  
 3. m. s. F. Hithp.; root שָׂבַר.  
 יִשְׁתַּבֵּר, *shall retain my words*;  
 3. m. s. F. Kal; יָבַר, *my*  
*words, etc.*; root שָׂבַר.  
 יִשְׁתַּבֵּר, *shall bring forth*; 3. m. s.  
 F. Kal; י 1 Rad. drop. com-  
 pens. by dag.; root שָׂבַר.

## ב

כָּאֶפֶסֶת, *as darkness*; n. f. s.; כָּ,  
*as*, prefix, etc.  
 כָּאֶזְרָח, *as a greenbay, or native*  
*tree*; n. f.; כָּ, *as*, prefix.  
 כָּבֹד, *honor, or reverence thou*;  
 2. m. s.; Imp. Piel; root כָּבַד.  
 כָּבֹדֹר, *as a mighty man*; n. m. s.  
 כָּבוֹד־אֵל, *the glory of — God*; n.  
 m. s. constr.; כָּבֹד, *honor*.  
 כָּבַשׁ, *subdue — it*; 2. m. s. Imp.  
 Kal; יָ, *it*, affix; root כָּבַשׁ.  
 כְּרִמְיָנוּ, *in our image, or accord-*  
*ing to our likeness*; כָּ, *as*, or  
*according to*; כָּנִי, *our*, affix.  
 כּוֹכָבִים, *the stars*; n. m. pl.  
 כּוֹנְנִי, *are ordered, or have been*  
*established*; 3. m. pl.; Pret.  
 Kal; root כָּוַן.

כוש, *Cush*, or *Ethiopia*; n. m. s.  
 כְּחָצִיר, *like, as the grass*; n. m. s.  
 בִּיָּקָר, (shall be) *as the fat of*; n. m. s. constr.

כָּלוּ, *they have communed*; 3. m. s. pl. Pret. Kal; root כָּלָה.

כָּלָם, *all of them*; composed of כָּל, *all*, and הֵם, *they*.

צֶמֶךְ, *as the chaff*; n. m. s.

בְּנִגְדִי, *as a suitable companion for him*; lit., *as before him*; from נָ, *as*, י, *him*, and נָגַד, *before*.

בְּנוֹר, *the harp*; n. m. s.

כְּנֶנֶת, *a wing*; n. m. s.

כֶּה, *the hand*; n. m. s.

בְּצַחֲרוֹם, *as the noonday*; n. m. dual; or, *as the meeting of the two noons*; that is, the *fore* and *afternoon*.

כִּרְכַּב, *according to the excellency of, or the multitude of*; n. m. s. constr.; כֶּ, *according to*, prefix.

כִּרְבִּים, *cherubim*; n. m. pl.

כִּרְיִים, *lambs*; n. m. pl.

כָּתַבְתִּי, *I have written*; 1. c. s. Pret. Kal; root כָּתַב.

כִּתּוֹת, *coats*; n. f. pl.; from כָּתַן, *a coat*.

### ל

לְאָבִי, *to my father*; n. m. s.; ל, *to*, prepositional prefix; אֲבִי, *my*, affix.

לְאַחַי, *to them that love, or are loving—me*; m. pl. Ben. Kal; root אָהַב.

לְאִשָּׁתָּה, *to her husband*; n. m. s.; אָתָּה, *her*, affix.

לְאָכְלָהּ, *for meat*; n. f. s.

לְאָמַר, *saying, or to say*; Inf. Kal; root אָמַר.

לְאֻמִּים, *the peoples*; n. m. pl.

לְאָמְרִי, *to my sayings*; n. m. pl.; אֲנִי, *my*, affix.

לְאַרְבַּעַה, *to four*; num. adj.

לְאֹתוֹת, *for signs*; n. f. pl.

לֵב, *or לֵב, the heart*; n. m. s.

לְבָבְךָ, *or לְבָבְךָ, to thy heart*; n. m. s.; הָ, *thy*, affix.

לְבַדּוֹ, *alone, or by himself*; adverbial, from בַּד, *alone*.

לְבִלְתִּי, *that not, or so that not*; adverb.

לְבִרְכָּהּ, *for a blessing (is)*; n. f. s.

לְבֵיתָהּ, *to the house of*; n. f. s.

לְבָשָׁר, *in, or for flesh*; n. m. s.

לְדִבְרֵי, *to my words*; n. m. pl.; from דִּבֶּר, *a word*; אֲנִי, *my*, affix.

לְדָוִד, *of, or to David*; n. m. s.

לְדַעַת, *to know*; Inf. Kal; root יָדַע.

לְדַעֲתִי, *to my knowledge*; n. f. s.; אֲנִי, *my*, affix.

לְהָאִיר, *to give light*; Inf. Hiph.; root אָוַר.

לְהַבְרִיל, *to divide*; Inf. Hiph.; root בָּרַל.

לְהוֹדִיעַךָ, *to make thee know*: Inf. Hiph.; הָ, *thee*, affix; root יָדַע.

לֹהֵט, *flaming*: m. s.; Ben. Kal; ו being omitted, as is often the case in the Part. Ben. Kal; and sometimes in the Part. Paul; root לָהַט.

לְהִיּוֹת, *to be, or that it should be*; Inf. Kal; root הָיָה.

לְחַמְּדוֹ, *to slay—him*: Inf. Hiph.; ו, *him*, affix; root חָמַד.

לְהַטִּיל, *to cast down, or cause to fall*; Inf. Hiph.; root נָטַל.

לְהַרְבִּיחַ, *to cause to increase*; Inf.

Hithp. constr.; root רָבַח.

לְהַרֵּעַ, *to do evil*; root רָעָה.

לְהַשִּׁיב, *to cause to answer*; Inf.

Hiph.; root שָׁבַח.

לְהַשְׁכִּיל, *to be desired to make wise*; Inf. Hiph.; root שָׁכַל.

לְהַשְׁקוּחַ, *to water, or cause to water*; Inf. Hiph.; constr.; root שָׁקַח.

לִהְיוֹת, *borroweth, or is borrowing*; m. s. Ben. Kal; root לָוָה.

לְיָחִידָהּ, *an ornament of grace*; n. f. s. constr.; root יָחַן, *grace*.

לְיָחַד, *she, or to her*; pron. f. s. of יָחַד, *he, etc.*

לֶחֶם, *bread*; n. m. s.

לֶחֶמָם, *they eat, or have eaten*; 3. m. pl. Pret. Kal; root לָחַם.

לְטַבֹּחַ, *to slay*; Inf. Kal; root טָבַח.

לְיַבֶּשֶׁת, *the dry land*; lit. *to the dry*; n. f. s.

לַיְלָה, *night*; n. f. s.

לָכֶם, *to you*; pron. m. acc. pl.

לְמַחְסוֹר, *to poverty, or want*; n. m. s.

לְמַאֲכָל, *for food*; n. m. s.

לְמִינוֹ, *after, or according to his kind*; n. m. s.; יָ, *his*, affix; also לְמִינוֹ, *his kind*; same as יָ; הֵם, *their kind*; הָ, *her kind*.

לְמַאֲוִיר, *for lights*; n. f. pl.

לְמַזְמָרִים, *for seasons*; n. m. pl.

לְמַמְשָׁלָה, *for the ruler of*; n. f. s. constr.; from מָשַׁל, *to rule*.

לְמַנְצָח, *to the chief musician, or*

*director*; n. m. s.; from נָצַח, *to preside over*.

לְמַעַן, *that, so that*; conj.

לְמַצְאֵיהֶם, *to them that find them*; m. pl. Ben. Kal; הֵם, *them*, affix; root מָצָא.

לְמִקְנֶה, *the gathering, or collection of*; n. f. s. constr.

לְמִרְאָה, *to the sight*; n. m. s.; from רָאָה, *to see*.

לְמִשָּׁל, *to rule*; Inf. Kal; root מָשַׁל.

לְנַעַר, *a child, or to a child*; n. m. s.

לְנַפְשָׁא, *to, or for a soul*; n. m. s.

לְנַפְשֶׁךָ, *to thy soul*; n. m. s.; הָ, *thy*, affix.

לְעַד, *forever*; adv.

לְעַבֵּד, *to till, or cultivate*; Inf. Kal; root עָבַד.

לְעִבְדָּהּ, *to dress, or cultivate—it*; הָ, *it*, affix; Inf. Kal; root as above.

לְעוֹלָם, *forever*; adv.

לְעֵינַיִם, *to the eyes*; n. m. dual; from עֵין, *the eye*.

לְעַלְמָם, *forever*; adv.

לְעִשְׂוֹת, *to prepare, or set in order*; Inf. Kal; root עָשָׂה.

לְעִשְׂרֵיר, *to the rich*; n. m. s.

לְפָנַי, *before, in the presence of*; prep.

לְפָנֶיךָ, *before—thee*.

לְנֹץ, *the scorner*; n. m. s.

לְנַצְרִיק, *to the righteous, or upright man*; n. m. s.

לְנֹצִים, *the scorners*; n. m. pl.

לְקַדְּשׁוֹ, *to keep it holy*; Inf. Piel; וְ, *it*, affix; root קָדַשׁ.

לָקַח, *had taken*; 3. m. s. Pret. Kal; root לָקַח.

לְקַח, *doctrine, instruction*; n. m. s.



- לָקַח, *he was taken*; Inf. Pual; constr.; root as above.  
 לָקַחְתָּ, *was taken*; 3. f. s. Pret. Pual; root as above.  
 לִרְאוֹת, *to see*; Inf. Kal; root רָאָה.  
 לְרֹאשְׁךָ, *to thy head*; n. m. s.; רֶ, *thy*, affix.  
 לְרוּחַ, *in the cool of, or breeze of*; n. m. s.  
 לָרוּץ, *to run*; Inf. Kal; root רוּץ.  
 לְרֵיבָה, *thy neighbor's, or to thy neighbor*; n. m. s.; from רֵעַ, *a neighbor*; רֶ, *thy*, affix.  
 לְרַצּוֹן, *for favor, acceptance*; n. m. s.  
 לְרִקְיעַ, *to the firmament*; n. m. s.  
 לְרִשְׁתָּ, *to inherit*; Inf. Kal; root רָשָׁה.  
 לְשׁוֹן, *in vain, to vanity*; n. m. s.  
 לְשׁוֹנוֹ, *his tongue*; n. m. s.; ו, *his*, affix; from לָשׁוֹן, *the tongue*.  
 לְשַׁלֵּם, *to repay*; Inf. Kal; root שָׁלַם.  
 לְשַׁלְּחֵם, *to them sending to thee*; m. pl. constr. Ben. Kal; רֶ, *thee*, affix; root שָׁלַח.  
 לְשַׁמֵּר, *to keep*; Inf. Kal; root שָׁמַר.  
 לְשַׁמְרֵם, *to them that keep*; m. pl. constr. Ben. Kal; root שָׁמַר.  
 לְשַׁנְאֵם, *to them that hate—me*; m. pl. constr. Ben. Kal; נִי, *me*, affix; root שָׁנָא.  
 לְשַׁפֵּט, *to judge*; Inf. Kal; root שָׁפַט.  
 מ, *very*; adv.  
 מְאִירָה, *enlightening*; Part. in Hiph. f. s.; root אִירָה.  
 מִאֲמָרֵי־פִי, *from the words of—my mouth*; n. m. pl. constr.; פִּי, *my mouth*; from פִּה, *the mouth*; י, *my*, affix.  
 מְאֹרֹת, *for lights*; n. f. pl.  
 מְבַדִּיל, *causing to divide*; Part. in Hiph. m. s.; root בָּדַל.  
 מִבְּטָחָה, *thy trust, hope*; n. m. s.; רֶ, *thy*, affix.  
 מְבַקֵּשׁ, *begging, or inquiring for*; Part. in Piel m. s.; root בָּקַשׁ.  
 מְבֹרָכֵיו, *those who are blessed by—him*; Part. in Pual m. pl.; dag. drop. in בָּ, compens. by י; יָי, *him*, affix; root בָּרַךְ.  
 מִבְּשָׁרִי, *of, or from my flesh*; n. m. s.; י, *my*, affix.  
 מְגִיד, *showeth, or is causing to show, to exhibit anything in public*; Part. in Hiph. m. s.; root גִּיד.  
 מְדַבֵּשׁ, *more than honey*; n. m. s.  
 מְדוּוֹן, *contention, strife*; n. m. s.  
 מַה, *what*; interrog. pron.  
 מֵהֶם, *from them*.  
 מְדַמּוֹן, *is better, or is more than the abundance of*; n. m. s.  
 מְהֵרָה, *soon, quickly*; adv.  
 מִיֹּסֵר, *the instruction of*; n. m. s.  
 מוֹצֵאֵהוּ, *his going forth*; m. s. Ben. Kal; ו, *his*, affix; root יָצָא.  
 מוֹקֵשׁ, *a snare, trap*; n. m. s.  
 מוֹת, *to die*; Inf. Kal; root מָוָה.  
 מְזִדִּים, *from presumptuous (sins)*; n. or adj. pl.  
 מְזַהָב, *than gold*; n. m. s.; from זָהָב, *gold*.  
 מְזִמּוֹר, *a psalm*; n. m. s.  
 מְזִמּוֹת, *devices*; n. f. pl.; from מְזַמֵּן, *a device*.

מִזְרֵי, *causing to yield*; Part. in

Hiph. m. s.; root זרע.

מְחַכְמִים, *making wise*; Part. in

Hiph. f. s.; root חכם.

מִדְּחָיו, *from his heat*; n. m. s.;

י, *his*, affix.

מִדְּחָיו, *from his chamber*; n. m.

s.; י, *his*, affix.

מי, *who*; interrog. pron.

מִיָּם, *the waters*; n. m. pl. or dual.

מִישָׁר, *righteously, or from upright-*  
*ness*; n. m. s.

מִשְׁכָּם, *than silver*; n. m. s.

מִלְּאוֹ, *its fulness*; n. m. s.; י, *his*  
*or its*, suffix.

מְלָאכָה, *work*; n. f. s.

מִלְּאֻכְתּוֹ, *his work*; n. f. s.; י, *his*,  
affix; מְלָאכָה, *thy work*.

מִלְּוֶה, *that causes to borrow, or*  
*the lender*; Part. in Hiph.;  
root לוֹ.

מִלְּחָמוֹ, *of, or from his bread*; n.  
m. s.; מִלְּחָמוֹ, *bread*; י, *his*  
*or its*, affix.

מִלְּוֶהָם, *their words*; n. m. pl.;  
מִלְּוֶה, *a word*, and לוֹ, *their*,  
affix.

מֶלֶךְ, *a king*; n. m. s.

מְלָכִים, *kings*; n. m. pl.

מִמֶּנּוּ, *of, or from — it*; מִמֶּנּוּ, *it*,  
m. affix; מִמֶּנּוּ, *it or her*, f. affix.

מִמְּסֻמָּרוֹת, *from presumptuous, or*  
*hidden (sins)*; n. f. pl.; from  
the root סָמַר, *to hide*, etc.

מִסְּקִירָם, *declare, or (are) declar-*  
*ing*; Part. in Piel m. pl.; root  
סָפַר.

מִעֵדֶן, *from Eden*; n. m. s.

מִעֲזָרָם, *their strength (he is)*; n.  
m. s.; מִעֲזָרָם, *their*, affix.

מַעְגָּל, *path, way*; n. m. s.

מִעֵט, *a little while*; n. m. s.

מִעַל, *above*; מִעַל-לָהּ, *to ascend*;

מִמֶּנּוּ, *from — it*; מִמֶּנּוּ, *it*.

מִמֶּנּוּ, *of, or from my bones*;  
n. m. pl.; מִמֶּנּוּ, *my*, affix.

מִמֶּנּוּ, *the work of*; n. m. s.  
constr.

מִמֶּנּוּ, *riches, wealth*; n. m. s.

מִמֶּנּוּ, *from the presence of*; n. m.  
pl. constr.

מִמֶּנּוּ, *of, or from its fruit*; n.  
m. s.; מִמֶּנּוּ, *its*, affix; מִמֶּנּוּ,  
*fruit*.

מִמֶּנּוּ, *from the transgression*;  
n. m. s.

מִמֶּנּוּ, *was found*; 3. m. s. Pret.  
Kal; from the same.

מִמֶּנּוּ, *the commandment of*; n. f.  
s. constr.; מִמֶּנּוּ, *a command*,  
*precept*, etc.

מִמֶּנּוּ, *my commandments*; n. f.  
pl.; מִמֶּנּוּ, *my*, affix.

מִמֶּנּוּ, *of, or from his ribs*; n.  
m. pl.; מִמֶּנּוּ, *a rib, side*,  
etc.; מִמֶּנּוּ, *his*, affix.

מִמֶּנּוּ, *the steps of*; n. m. pl.  
constr.; מִמֶּנּוּ, *a step*, etc.

מִמֶּנּוּ, *Egypt*; n. m. pl.

מִמֶּנּוּ, *at, or from the east*; n. m. s.

מִמֶּנּוּ, *his place*; n. m. s.; י, *his*,  
affix.

מִמֶּנּוּ, *from the end of*; n. f. s.

מִמֶּנּוּ, *moved, or (was) moving*,  
*hovering, or brooding*; Part. in  
Piel; root הָחָה.

מִמֶּנּוּ, *from evil*; n. m. s.

מִמֶּנּוּ, *evil-doers*; n. m. pl.

מִמֶּנּוּ, *health*; n. m. s.

מִמֶּנּוּ, *from the wicked*; n. m.

- pl. ; from רָשָׁע, *a wicked person*, etc.
- מִשְׁאֲלוֹת, *the desires of*; n. f. pl. constr. ; from שָׁאַל, *a request, desire*, etc.
- מִשְׁאוֹת, *for debts, or loans*; n. f. pl. ; from מָשָׂא, *usury, or unlawful interest*.
- מִשְׁכְּבֶהָ, *thy bed*; n. m. s. ; הָ, *thy*, affix.
- מְשִׁיבִית, *connecting, or restoring*; Part. in Hiph. f. s. constr.; root שׁוּב.
- מִשְׁמָר, *diligence, care*; n. m. s.
- מִשְׂמֹחַ, *rejoicing*; Part. in Hiph. m. pl. ; root שָׂמַח.
- מִשְׁפָּט, *the judgment*; n. m. s.
- מִשְׁפָּטִים, *the judgments of*; n. m. pl. constr.
- מִשָּׁם, *from whence*.
- מַהֲלֵךְ, *walking*; Part. in Hithp. m. s. ; root הָלַךְ.
- מִתַּחַת, *from under*; adv. or prep.
- מִתַּחַתֶּיךָ, *from under — thee*; הָ, *thee*, affix.
- נ
- נֹאכַל, *we may eat*; 1. c. pl. F. Kal; root אָכַל.
- נֶאֱמָרָה, *sure, steadfast*; Part. in Niph. f. s. ; root אָמַן.
- נִבְחָר, *is to be chosen*; 3. m. s. Pret. Niph. ; root בָּחַר.
- נֹהַר, *light, brightness*; n. m. s.
- נִגְדָּה, *before — thee*.
- נָהָר, *a river*; n. m. s. וְ, f. pl.
- נִזְהָר, *(is) warned, or admonished*; 3. m. s. Pret. Niph. ; root זָהַר.
- נִחְמָד, *that which is pleasant*; Part. in Niph. m. s. ; root חָמַד.
- נָחָשׁ, *serpent*; n. m. s.
- נִכָּח, *right on, straightforward*; adverb.
- נִכּוֹן, *that is established, right etc.*; Part. in Niph. m. s. ; root כָּן.
- נִכָּרַח, *shall be cut off, or has been cut off*; 3. m. s. Pret. Niph.
- נִחָּ, f. ; root פָּרַח.
- נִמְצָא, *he was found*; 3. m. s. Pret. Niph. ; root מָצָא.
- נִסְתָּר, *that is hid*; Part. in Niph. m. s. ; root סָתַר.
- נִצָּר, *a child*; n. m. s.
- נִזְנָב, *forsaken*; Part. in Niph. m. s. ; root זָנַב.
- נִעִים, *a pleasant thing*; n. m. s.
- נַעֲשֵׂה, *let us make*; 1. c. pl. F. Kal; root עָשָׂה.
- נִפְגְּשׁוּ, *meet together, or have been met*; 3. c. pl. Pret. Niph. ; root פָּגַשׁ.
- נִפְלְאוֹת, *marvellous things*; Part. in Niph. f. pl. ; root פָּלָה.
- נִפְשׁ, *the soul, a creature, etc.*; n. m. s.
- נִפְשׁוֹ, *his soul*; n. m. s. ; וְ, *his*, affix.
- נִצָּר, *keep thou*; 2. m. s. Imp. Kal; root נָצַר.
- נִצָּרָה, *keep — her*; 3. m. s. Imp. Kal; הָ, *her*, affix; root as above.
- נִצָּרָה, *preserve, or have preserved*; 3. m. pl. Pret. Kal; root as above.
- נִזְכָּרָה, *a female*; n. f. s.
- נִנְחָר, *cleanse thou — me*; 2. m. s. Imp. Piel; נִי, *me*, affix; root נָחַר.

נִשְׁמְרוּ, *they are preserved*; 3. m. pl. Pret. Niph.; root שָׁמַר.

נִשְׁמָדוּ, *shall be, or have been destroyed*; 3. c. pl. Pret. Niph.; root שָׁמַד.

נִשְׁמָע, (is) *heard*; 3. m. s. Pret. Niph.; root שָׁמַע.

נְשָׁמָה, *the breath of*; n. f. s. constr.; from נָשָׁמָה, *the breath, soul, etc.*

נָתַן, *he giveth, or has given*; 3. m. s. Pret. Kal; root נָתַן.

נָתַן, *giveth, or is giving*; m. s. Ben. Kal; root as above.

נָתַתָּה, *shall yield, gave, or has given*; 3. f. s. Pret. Kal; root as above.

נָתַתָּה, *thou gavest*; 2. m. s. Pret. Kal; root as above.

נָתַתִּי, *I have given*; 1. c. s. Pret. Piel; root as above.

# ס

סֵלָה, *Selah*; the import of this word has been variously given; some, considering it as a command to consider, or weigh the subject well, which is, probably, the correct rendering; others, an expression of praise or exaltation; whilst others, again, consider it as a declaration of the confirmation of the truth, like the word *amen*, etc.

סִלְסֵלָה, *exalt — her*; 2. m. s. Imp. Kal; הָ, *her*, affix; root סָלַל.

סִוְכֵה, *upholdeth, or is upholding*; m. s. Ben. Kal; root סָמַח.

סוּר, *depart thou*; 2. m. s. Imp. Kal; the root itself.

# ע

עָבַר, *pass on, transgress*; 3. c. pl. Pret. Kal; root עָבַר.

עֲבָדִים, *bondage*; n. m. pl.; from עָבַד, *a servant*.

עֲבָרָתוֹ, *his anger*; n. f. s.; וְ, *his*, affix; from עָבַרָה, *anger*.

עֲבָדְךָ, *thy servant*; n. m. s.; דְּךָ, *thy*, affix.

עֲדוּת, *the testimony of*; n. f. s. constr.; from עָדָה, *a witness, testimony, etc.*

עֵדֶן, *Eden*; n. m. s.

עֲדָה, *the congregation of*; n. f. s. constr.; from עָדָה, *an assembly*.

עוֹד, *yet*; adv. or conj.

עוֹלָה, *iniquity*; n. f. s.

עוֹמֶדֶת, *enduring*; f. s. Ben. Kal; root עָמַד.

עוֹלָם, *forever, ancient*; adj.

עוֹן, *iniquity*; n. m. s.

עוֹף, *a fowl, bird, etc.*; n. f. s.

עוֹר, *a skin, hide*; n. m. s.

עוֹז, *his power*; n. m. s.; וְ, *his*, affix.

עֹזֵר, *a help-meet, or companion*; n. m. s.

עֲטָרָה, *a crown of*; n. f. s. constr.; from עָטָרָה, *a crown*.

עֵין, *a fountain*; n. m. s.

עֵינֵי, *the eyes of*; n. m. pl. constr.; from עֵין, *the eye*.

עֵינֵיכֶם, *your eyes*; n. m. dual; כֶּם, *your*, affix.

עֵרִים, *naked*; adj. m. s.

עֵרִימָם, *they were naked*; pl. of the above.

עֵלָה, *a leaf, twig, etc.*; n. f. s.

עֵלָתוֹ, *his leaf, or its leaf*; וְ, *his*, affix; n. m. s.

עָלֶיהָ, *therein, or upon — it*; הָ, *it*, affix.

עָלָיו, *in, or upon — him*; יָ, *him*, affix.

עֲלֹפִי, *according to*; prep.

עָמַד, *standeth, or stood*; 3. m. s. Pret. Kal; root עָמַד.

עִמָּדִי, *with — me*; the same as עָמִי; from עָם, *with*, and י, *me*; עִמָּהּ, *with her*, etc.

עַמִּים, *the peoples, or nations*; n. m. pl.; from עָם, *a people, or nation*.

עֲמֻקָּה, *deep*; adj. m. s.

עֲנֻיָּה, *meekness*; n. f. s.

עָנִי, *afflicted, the meek*; n. m. s.

עֵתָּעֵפֶיךָ, *thine eye-lids*; n. m. pl.; הָ, *thy*, affix.

עָפָר, *dust*; n. m. s.

עֵץ, *a tree*; n. m. s.

עֲצָב, *sorrow, grief*; n. m. s.

עֲצָבֶיךָ, *thy sorrow*; n. m. s.; הָ, *thy*, affix.

עֲצֵל, *the slothful man*; n. m. s.

עֲצָם, *a bone*; n. m. s.

עָקֵב, *the heel*; n. m. s.

עָקֵב, *the humility of*; n. m. s. constr.; also, *a reward*.

עָפָשׁ, *the froward*; n. m. s.

עָקְשׁוֹת, *froward, or perverseness of*; n. m. s. constr.

עָרֵב, *evening*; n. m. s.

עָרִים, *prudent, subtle, cunning*; adj. m. s.

עָרוּמִים, *naked*; adj. m. pl.

עָרִיץ, *powerful, oppressive*; n. m. s.

עָשָׂה, *he had made, done, etc.*; 3. m. s. Pret. Kal; the root itself.

עֵשֶׂב, *the herb*; n. m. s.

עָשָׂה, *yielding, making*; m. s. Ben. Kal; root עָשָׂה.

עָשׂוּ, *have set, prepared*; 3. c. pl. Pret. Kal; root עָשָׂה.

עָשׂוֹה, *to make*; Inf. Kal; constr.; root as above.

עָשָׂה, *the maker, or he is making*; m. s. Ben. Kal; root as above.

עָשִׂי, *those doing, or making*; Ben. Kal; m. pl. constr.; root as above.

עָשִׂיר, *the rich*; n. m. s.

עָשִׂיתָ, *thou hast done*; 2. f. s.; הָ, 2. m. s. Pret. Kal; root עָשָׂה.

עָשַׁק, *he oppressing*; Ben. Kal; m. s.; root עָשַׁק.

עָשָׂר, *riches*; n. m. s.

## פ

פִּתְּחִים, *snares*; n. m. pl.

פִּי, *my mouth*; n. m. s.; from פֶּה, *the mouth*; הָ, *my*, affix.

פִּי, *the mouth of*; n. m. s. constr.

פִּישׁוֹן, *Pison, or Pishon*; n. m. s.

פִּלְגֵי, *the rivers of*; n. m. pl. constr.; from פֶּלֶג, *a river, stream*.

פָּלַס, *ponder (thou)*; 2. m. s. Imp. Piel; root פָּלַס.

פָּנֵי, *the faces of*; n. m. pl. constr.; from פָּנֶה, *the face*.

פָּנֵי, *me, or my faces*; n. m. pl.; הָ, *my*, affix; וְ, *his faces*, etc.

פָּסֵל, *a graven image*; n. m. s.

פָּצְחוּ, *make a loud noise, or shout ye*; 2. m. pl. Imp. Kal; root פָּצַח.

פָּקַד, *visiting*; m. s. Ben. Kal; root פָּקַד.

מִשְׁפָּטִים, *the statutes of*; n. m. pl.  
constr.

פֶּרִי, *be' fruitful*; 2. m. pl. Imp.  
Kal; root פָּרָה.

פֵּרִי, *fruit*; n. m. s.

פִּרְיוֹ, *his, or its fruit*; י, *his*.

פָּרַחְתָּ, *avoid, or come not near — it*; 2. m. s. Imp. Kal; פָּרַח, *it*, affix.; root פָּרַע.

פָּרָה, *Pherath, or Euphrates*; n. m. s.

פָּרַחְתָּ, *have drawn out*; 3. c. pl. Pret. Kal; root פָּרַח.

פָּרִי, *the simple*; n. m. s.

### צ

צָבָאִים, *the host of — them*; n. m. s.; צָ, *them*, affix.

צַדִּיק, *the righteous*; n. m. s.

צַדִּיקִים, *the just, or righteous*; n. m. pl.

צַדִּיקֵי, *they are righteous*; 3. m. pl. Pret. Kal; root צָדַק.

צַדִּיקָה, *thy righteousness*; n. m. s.; צָה, *thy*, affix.

צַדִּיקָהּ, *his righteousness*; n. m. s.; י, *his*, affix.

צוֹפֵה, *watcheth, or (is) watching*; m. s. Ben. Kal; root צָפָה.

צִיפִּים, *honeycombs*; n. m. pl.

צִירִי, *my rock*; n. m. s.; י, *my*, affix.

צִוִּיתִיךָ, *I commanded — thee*; 1. c. s. Pret. Piel; ה, *thee*, affix; root צָוָה.

צִנִּים, *thorns*; n. m. pl.

צִעָדְךָ, *thy step*; n. m. s.; ה, *thy*, affix.

צָרָה, *trouble*; n. f. s.

### ק

קִבְּצֵיהֶם, *of those spoiling, or defrauding — them*; m. pl. Ben.

Kal; הֶם, *them*, affix; root קָבַע.

קָרַמְתָּ, *toward the East of*; n. m. s. constr.

קָדְשׁוֹ, *his holiness*; n. m. s.; י, *his*, affix.

קָנִיתָ, *wait thou*; 2. m. s. Imp. Piel; root קָנָה.

קוֹל, *the voice of*; n. m. s.

קוֹלָם, *their voice*; n. m. s.; הֶם, *their*, affix.

קִנְיָם, *their line*; n. m. s.; הֶם, *their*, affix.

קוֹץ, *the thorn*; n. m. s.

קָטָן, *the lesser, or small one*; adj. m. s.

קָלוֹן, *reproach*; n. m. s.

קָלְךָ, *thy voice*; n. m. s.; ה, *thy*, affix.

קָנָה, *jealous*; adj. m. s.

קָנִיתָ, *get thou*; 2. m. s. Imp. Kal; root קָנָה.

קָנִיתָ, *thy getting*; n. m. s.; ה, *thy*, affix.

קְצוֹתָם, *their ends*; n. f. pl.; from קָצָה, *the end*; הֶם, *their*, affix.

קָרָא, *he called*; 3. m. s. Pret. Kal; the root itself.

קָשְׁיָהּ, *(is) bound*; f. s. Paul Kal; root קָשַׁר.

קִשְׁטָהּ, *the certainty of*; n. m. s. constr.; from קָשַׁט, *truth*; see Psalm lx. 6; also Proverbs xxii. 21.

קִשְׁתָּם, *their bow*; n. m. s.; הֶם, *their*, affix.

ר

רָאָה, *forseeth*; 3. m. s. Pret. Kal;  
the root itself.

רָאוּ, *have seen*; 3. m. pl. Pret.  
Kal; root as above.

רָאִיתִי, *have I seen*; 1. c. s. Pret.  
Kal; root as above.

רֹאשׁ, *head*; n. m. s.; יָם, pl.

רָב or רֹב, *great, much*; adj. m. s.

רַבִּים, *many*; adj. pl.

רִבְעִים, *the fourth*.

רִגְלָהּ, *thy foot, manner of life*,  
etc.; n. m. s.; רָךְ, *thy*, affix.

רוּחַ, *the spirit, wind*, etc.; n. c. s.

רוֹמֵשׁ, *that creepeth*; m. s. Ben.  
Kal; root רָמַשׁ.

רַךְ, *tender, beloved*; n. or adj. m. s.

רְחוּבוֹת, *the streets*; n. f. pl.

רִיבָם, *their cause*; n. m. s.; רָם,  
*their*, affix.

רִמָּשׁ, *creeping thing, reptile*; n.  
m. s.

רָע, *evil*; n. m. s.

רָעָה, *the evil*; n. f. s.

רָעָבוֹן, *famine*; n. m. s.

רֵעֵהוּ, *his friend*; n. m. s.; רֵעֵה,  
*his*, affix; from רָע, *a friend*.

רֵעָה, *thy friend*; n. m. s.; רָךְ,  
*thy*, affix.

רֶעֶן, *green*; adj. m. s.

רָקִיעַ, *a firmament*; n. m. s.

רָשׁ, *the poor, wretched*, etc.; n. or  
adj. m. s.

רָשָׁע, *the wicked*; n. m. s.; רָשָׁים, pl.

ש

שֶׁבֶט, *the rod of*; n. m. s. constr.

שֶׁבִיעִי, *the seventh*.

שָׁבַח, *rested, or ceased*; 3. m. s.  
Pret. Kal; root itself.

שַׁבָּת, *the sabbath*; n. m. s.

שְׁגִיאוֹת, (his) *errors, imperfec-*  
*tions*, etc.; n. f. pl.; from שָׁגָה,  
*to go astray*, etc.

שָׂדֶה, *a field*; n. m. s.

שׁוֹבָה, *thy returning*; Inf. Kal;  
root שׁוּב.

שׁוּדָה, *a pit, snare*; n. f. s.

שׁוֹמֵר, *he that doth keep*, or (is)  
*keeping*; m. s. Ben. Kal; root  
שָׁמַר.

שׁוֹפָר, *the cornet*; n. m. s.

שׁוֹרִי, *his ox*; n. m. s.; יוֹ, *his*,  
affix.

שׁוּטָה, *turn thou*; 2. m. s. Imp.  
Kal; root שָׁטָה.

שִׁירָה, *a plant, bush*; n. m. s.

שִׁיר, *a song*; n. m. s.

שִׁירוּ, *sing ye*; 2. m. pl. Imp.  
Kal; root שָׁיר.

שִׁשִּׁי, *the sixth*.

שָׁכֵן or שֹׁכֵן, *dwell thou in*; 2. m.  
s. Imp. Kal; root שָׁכַן.

שָׁלוֹם, *peace*; n. m. s.

שְׁלִישִׁי, *the third*.

שְׁלִישִׁים, *the third*; m. pl.

שְׁלֵשִׁים, *excellent things*; n. m. pl.

שָׁם, *there*; adv.

שֵׁם, *a name*; n. m. s.

שָׁם, *he hath set*; 3. m. s. Pret.  
Kal; root שָׁם.

שְׂמָאל, *the left hand, left side*; n.  
m. s.

שְׁמוֹ, *his name*; n. m. s.; יוֹ, *his*,  
affix.

שְׁמוֹת, *names*; n. f. pl.

שָׁמַיִם, *the heavens*; n. m. pl.

שְׁמִיעַ, *a hearing*; n. m. s.

שָׁמַע, *hear*; 2. m. s. Imp. Kal;  
root שָׁמַע.

שָׁמְעוּ, *hear*; 2. m. pl. Imp. Kal;  
root as above.

שָׁמַעְתָּ, *thou hast hearkened*; 2.  
m. s. Pret. Kal; root as above.

שָׁמַעְתִּי, *I heard*; 1. c. s. Pret.  
Kal; root as above.

שָׁמַר or שָׁמַר, *mark, keep*; 2. m.  
s. Imp. Kal; root שָׁמַר.

שָׁמְרוּם, *keep—them*; 2. m. s. Imp.  
Kal; שָׁמְ, *them*, affix; root as  
above.

שָׁמֶשׁ, *the Sun*; n. m. s.

שְׁנֵיהֶם, *they both*; composed of  
שְׁנֵי, *two or both*, and הֵם, *them*,  
affix, pl. constr.

שֵׁנָיִם, *his teeth*; n. m. pl.; from  
שֵׁן, *a tooth*; הֵי, *his*, affix.

שָׁנִים, *years*; n. m. pl.; from שָׁנָה,  
*a year*; וּ, f. pl.

שְׁנָתָם, *their sleep*; n. m. s.; from  
שָׁנָה, *sleep, death, etc.*; שָׁנְ, *their*,  
affix.

שִׁפְתֶּיךָ, *thy lips*; n. m. pl.; שִׁפְתְּךָ,  
*thy*, affix; הֵי, *his lips*.

שִׁפְתָּי, *the lips*; n. m. d.; from  
שִׁפְתָּה, *the lip, speech, etc.*

שֶׁקֶר, *false, damage*; adj. or noun.  
m. s.

שָׂרָף, *a reptile*; n. m. s.

שָׂרָץ, *brought forth*; 3. m. pl.  
Pret. Kal; root שָׂרָץ.

שֵׁשׁ, *six*; m. constr.

שָׁחַל, *planted*; m. s. Part. in  
Paul Kal; root שָׁחַל.

ח

חָאָבַד, *shall perish*; 3. m. s. F.  
Kal; root חָאָבַד.

חָאָדָה, *pleasant*; adj. f. s.

חָאָכַל, *thou shalt eat*; 2. m. s. F.  
Kal; root חָאָכַל.

חָאָכְלִי, *ye shall eat*; 2. m. pl. F.  
Kal; root as above.

חָאָכְלָהּ, *thou shalt eat (of) it*; 2.  
m. s. F. Kal; חָאָךְ, *it*, affix;  
root as above.

חָאָלַם, *thou shalt learn*; 2. m. s.  
F. Kal; root חָאָלַם.

חָאָנָה, *the fig tree*, as a n. m.;  
*fig*, as an adj.

חָאָשַׁר, *thou shalt go*; 2. m. s. F.  
Piel; root חָאָשַׁר.

חָבֵא, *thou shalt enter*; 2. m. s.  
F. Kal; root חָבֵא.

חָבִיָּא, *thou shalt go*; 2. m. s. F.  
Kal; root as above.

חָבַל, *the world, globe*; n. m. s.

חָגַל, *thou shalt rob*; 2. m. s. F.

Kal; root חָגַל.

חָגַב, *thou shalt steal*; 2. m. s. F.  
Kal; root חָגַב.

חָגַעוּ, *shall ye touch*; 2. m. pl. F.  
Kal; root חָגַעוּ.

חָדַר, *shall speak*; 3. m. s. F.  
Piel; root חָדַר.

חָדַבָּא, *thou shalt oppress*; 2. m.  
s. F. Piel; root חָדַבָּא.

חָדַפְנֵהּ, *shall drive away—it*; 3.  
f. s. F. Kal; חָדַפְ, *it*, affix; root  
חָדַפְ.

חָדַשָׁא, *shall bring forth*; 3. f. s.  
F. Hithp.; root חָדַשָׁא.

חָדַח, *without form*; n. m. s.

חָדַח, *thou shalt be*; 2. m. s. F.  
Kal; also 3. f. s.; root חָדַח.

חָדַחָה, *shall be*; 3. f. s. F. Kal.

חָדַחַל, *shall praise*; 3. f. s. F.  
Piel; root חָדַחַל.



חִילָּוֹת, *generations*; n. f. pl.  
הוֹצֵא, *shall bring forth*; 3. f. s.

F. Hiph.; root הִצֵּא.

הוֹצָאוֹת, *the issues of*; n. f. pl.  
הוֹרָה, *the law of*; n. f. s. constr.;  
from הוֹרָה, *a law*, etc.

הוֹרָתִי, *my law*; n. f. s.; י, *my*,  
affix.

הִחְבַּקְתָּ, *thou shalt embrace*—  
*her*; 2. m. s. F. Piel; הִקְרָה,  
*her*, affix; root חִבַּק.

הִחְמַדְתָּ, *thou shalt covet*; 2. m. s.  
F. Kal; root חָמַד.

הִתְחַנְּנָה, *in its stead*, or *in the*  
*place of—it*; הִתְחַנְּנָה, *it*, affix.

הִטָּה, *thou shalt decline*, or *turn*;  
2. m. s. F. Kal; ה, apocop.; root  
הָטָה.

הִתְכַּבְּרָה, *she shall honor—thee*;  
3. f. s. F. Piel; הָ, *thee*, affix;  
root כָּבַד.

הִתְקַשְׁלָה, *thou shalt stumble*, or *be*  
*overthrown*; 2. m. s. F. Niph.;  
root קָשַׁל.

הִלָּךְ, *thou shalt go*; 2. m. s. F.  
Kal; root הִלָּךְ.

הִלָּךְ, *thou shalt bring forth*; 2.  
f. s. F. Kal; י, *thou*, affix;  
root הִלָּךְ.

הִמָּה, *the perfect (man)*; n. or  
adj. m. s.

הִמְנִיחָה, *she shall give to—thee*;  
3. f. s. F. Piel; הָ, *thee*, affix;  
root מָנַח.

הִמְיוֹנָה, *likeness*; n. f. s.

הִמָּוֶה, *thou shalt surely die*; 2.  
m. s. F. Kal; root מָוָה.—The  
phrase in Gen. ii. 17, הִמָּוֶה  
*to die* or *dying thou shalt*  
*die*, is, in every instance where

it occurs in Scripture, except  
one (2 Sam. xiv. 14), rendered,  
*shall surely die*; it is a Hebra-  
ism, an emphatic way of ex-  
pressing the *certainty of death*.

הִמְיָמָה, *(is) perfect*; adj. f. s.

הִמְיָמִים, *the upright*; n. m. pl.

הִמְעֵד, *shall slide*; 3. f. s. F. Kal;  
root מָעַד.

הִמְחִינְךָ, *ye die*; 2. m. pl. F. Kal;  
ן paragog.; root מָחָה.

הִנָּאָה, *thou shalt commit adultery*;  
2. m. s. F. Kal; root נָאָה.

הִנָּחֵם, *thou shalt govern—them*;  
2. m. s. F. Hiph.; הֵם, *them*,  
affix; root נָחַח.

הִנְיָנִים, *whales*; n. m. pl.

הִסַּג, *thou shalt remove*; 2. m. s.  
F. Hiph.; root סָגַג.

הִסְבֵּד, *thou shalt labor*; 2. m. s.  
F. Kal; root סָבַד.

הִסְבַּדְתָּם, *thou shalt serve—them*;  
2. m. s. F. Kal; הֵם, *them*,  
affix; root as above.

הִסְבֵּר, *thou shalt pass by*; 2. m. s.  
F. Kal; root סָבַר.

הִסְרֹבָה, *thou shalt forsake—her*;  
2. m. s. F. Kal; הָ, *her*, affix;  
root סָרַב.

הִסְרֹבוּ, *ye shall forsake*; 2. m. pl.  
F. Kal; root as above.

הִסְנֵה, *thou shalt bear, listen, tes-*  
*tify*; 2. m. s. F. Kal; root סָנַה.

הִסְשָׂה, *thou shalt make, do*; 2. m.  
s. F. Kal; root שָׂה.

הִתְפָּאָרָה, *glory*; n. f. s.

הִתְפָּאֵר, *shall (it) bring forth*; 3.  
f. s. F. Hithp.; root תָּפַח.

הִתְקַנָּה, *thou shalt be envious*; 2.  
m. s. F. Piel; root קָנָה.

תִּרְאֶה, *thou shalt see* (it); 2. m. s. F. Kal; root רָאָה.

תִּרְדָּמָה, *a deep sleep*; n. f. s.

תִּרְדָּמָה, *a shouting*; n. f. s.

תִּרְדָּץ, *thou shalt run*; 2. m. s. F. Kal; root רָץ.

תִּרְקָה, *thou shalt let go*; 2. m. s. F. Hiph.; root רָקַח.

תִּרְצַח, *thou shalt kill*; 2. m. s. F. Kal; root רָצַח.

תִּשָּׂא, *thou shalt take*; 2. m. s. F. Kal; root שָׂא.

תִּשְׁבֹּרֶחַ, *shall be broken*; 3. f. pl. F. Niph.; root שָׁבַר.

תִּשָּׁבֵב, *thou shalt return*; 2. m. s. F. Kal; root שָׁב.

תִּשְׁבֹּטֵי, *thou shalt bruise — him*; 2. m. s. F. Kal; root שָׁבַט, affix; root שָׁבַט.

תִּשְׁקָתָהּ, *thy desire* (shall be); n. f. s.; root שָׁקַח, affix.

תִּשְׁיִיחַ, *thou shalt apply*; 2. m. s. F. Kal; root שָׁיַח.

תִּשְׁכַּח, *thou shalt forget*; 2. m. s. F. Kal; root שָׁכַח.

תִּשְׁמְרֵם, *thou shalt keep — them*; 2. m. s. F. Kal; root שָׁמַר, affix; root שָׁמַר.

תִּשְׁפֹּט, *thou shalt judge*; 2. m. s. F. Kal; root שָׁפַט.

תִּשְׁתַּחֲוֶה, *thou shalt bow down thyself*; 2. m. s. F. Hiph.; root שָׁחָה.

תִּתְחַר, *thou shalt fret thyself*; 2. m. s. F. Hithp.; root חָרַח, apocop.; root חָרַח.

תִּתֵּן, *she shall give*; 3. f. s. F. Kal; root נתן.

תִּתְחַרֵּץ, *thou shalt associate thyself, or be friendly with*; 2. m. s. F. Hithp.; root חָרַץ.



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